

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**Mexican Situation Grave.**—At the close of the week Senator Bacon, chairman of the Senate Foreign Relations Committee, declared that the situation in Mexico was the gravest Congress has had to face in many years. A notice was served on the American Embassy in Mexico City on August 6, by the acting Minister of Foreign Affairs, that "if Mr. Lind does not bring credentials in due form, together with recognition of the Government of Mexico, his presence in this country will not be desirable." That apparently was a distinct threat to order Mr. Lind out of Mexico, an act that might pave the way for reprisals by this Government. Washington's attitude is that there is no necessity for anybody connected with the Huerta administration to receive Mr. Lind. It is pointed out that Mr. Lind merely goes as adviser to the American embassy in Mexico and carries credentials to neither the Federal nor the Constitutional Government.

**Bases Hope on Lind's Mission.**—President Wilson took the first step toward a settlement of the Mexican problem through mediation when, following the acceptance of the resignation of Ambassador Wilson, he sent ex-Governor John Lind, of Minnesota, to Mexico, as an "adviser" of the American embassy. While Mr. Wilson had submitted his resignation four times, once formally at the end of the last administration, and thrice since then, because of the variance of his views and those of the new régime at Washington, his retirement was a virtual dismissal. Mr. Lind will try first to ascertain the exact attitude of General Huerta and his followers concerning mediation and incidentally express the view that Huerta's resignation would be wise and would make a truce be-

tween the Federals and the rebels possible. If he succeeds in Mexico City, Mr. Lind will then approach the other factions, in an effort to bring on an armistice and a constitutional election, under the supervision of a provisional president who would be satisfactory to both sides. If Huerta's resignation could be brought about, the administration believes the atmosphere would be greatly clarified. From some sources Washington has been advised that Huerta could be induced to withdraw, although to counteract this an official statement from the City of Mexico declares that Huerta will do nothing of the kind. Huerta's attitude, as described in the newspapers, may prove very different from that which he will assume with the personal representative of the President of the United States.

**Death of Senator Johnston.**—Joseph Forney Johnston, United States Senator from Alabama, died of pneumonia in Washington on August 8, after a brief illness. The Senator was 70 years old. He served in the Confederate Army through the Civil War, and was Governor of Alabama from 1896 to 1900, having been reelected for the two-year term. He was unanimously elected to the United States Senate on August 6, 1907, to fill the unexpired term of the late Senator E. W. Pettus. Before the close of this term he was reelected for the full term of six years. His death reduces the known Democratic strength behind the tariff bill in the Senate, and leaves the situation so close as to cause worry among Democratic leaders.

**Campaign Against Low Rates.**—Initial steps in a vigorous campaign against low rate legislation throughout the United States have been taken by the heads of twelve

Western railroads at a meeting held in Chicago. It is declared that the two-cent rate is insufficient compensation for the character of service demanded by modern travel. Recent decisions of the Federal Supreme Court upholding the rate legislation of Minnesota, Missouri and Arkansas have, it is claimed, crippled the great transportation companies. The railroads will appeal to the Interstate Commerce Commission and to the rate-regulating bodies of the various States. They term the prevailing rates forced on the railroads of the Middle West "confiscatory, unwise and uncalled for," particularly in the State of Missouri. A strong and united protest will be made against all future reductions.

**Tragic Death of Aviator Cody.**—Colonel Samuel Franklin Cody, the well-known aviator, and a passenger were killed in an accident at Aldershot, England, while trying out a new aeroplane. The passenger was Mr. W. B. Evans, formerly captain of the Oxford 'Varsity team and a member of the Indian Civil Service, who had obtained leave of absence to study aviation in England. Many tributes in the press were paid Colonel Cody as the most picturesque and courageous of the world's air men. The Secretary of State for War declared "The science of aeronautics owes much to his mechanical genius and courageous perseverance. The British War Office has special reason to mourn the loss of his valuable services, both in regard to manlifting kites and to his contributions to military aeronautics." Sir Hiram Maxim characterized him as the greatest military aviator in England. Colonel Cody several years ago went to England from the United States. His first experiments were made with box kites, which he developed on the British military training grounds at Aldershot. He achieved such success with his kites that the British War Office attached him to its aviation staff. His theatrical methods at first created some prejudice against him, which, however, was largely dispelled when he forswore American allegiance and became a British subject. He carried off the military prize of \$20,000 open to the world, at Salisbury Plain, in August, 1912.

**Venezuela.**—An army of 7,000 men, comprising three brigades divided into seven regiments of infantry and one of artillery, left Caracas on August 5 to operate against the followers of ex-President Castro. A medical corps, with Sisters of Charity acting as nurses, accompanied the Government's fighting forces. Leaving Dr. José Gil Fortuol, President of the Federal Council, to act as Chief Executive during his absence, President Gomez took personal command of the troops. Castro has under his command, according to the latest advices, about 12,000 men. He is reported to have been received enthusiastically by the people when he landed at Coro, in the State of Falcón. Cipriano Castro prepared his invasion of Venezuela while he was staying in Dresden, where he lived for some time quietly with a German friend, Hermann Wolfram. Castro

arrived in Dresden on March 26, soon after reaching Hamburg from the United States. A little while afterward he succeeded, by making a false start, in convincing inquirers that he had gone to Paris and eventually to the Canary Islands. Instead of doing this, however, he remained the guest of Wolfram, and while in his house drafted the proclamation to the Venezuelan people, which he issued at Coro on July 27. Castro left Dresden early in July for Venezuela.

**Canada.**—Cardinal Logue has sent his approval of the recently established Montreal Immigrant Home, and will ask the Irish bishops at their next general meeting to make the institution known in their respective dioceses. —In his paper Henri Bourassa says that to prevent West Canada from becoming American or Anglo-French "we should cease to encourage immigration, except the repatriation of Canadians." The Mayor of Victoria, B. C., has sent a protest to the Interior Department against the Russian immigrants that are being landed there. —Harvesting has begun in Western Canada of the largest crop known for years. —The Grand Trunk railway's Pacific construction will be completed in September, 1914. A strong movement to have King George visit Canada, officially to open the road, is on foot. It has been suggested that the King and President Woodrow Wilson meet at some point on the border of the two countries.

**Great Britain.**—Mr. Asquith states that the Government is considering the project of a tunnel from Dover to Calais. —The report that a great naval base is to be established at Bermuda is denied. It is admitted that the Admiralty is taking measures to increase the British squadron in those waters and to develop Bermuda as a dock yard and coaling station, but it is declared that this is merely to remedy a mistake that was made under a former administration. —A large number of prominent American doctors are among the six thousand and odd members of the profession assembled in London for the Seventeenth International Congress of Medicine. The official journal of the Congress is printed in four languages, English, French, Italian and German. The aim of the Congress is expressed by a French delegate as, "To make life longer and death softer." Its wide range is shown by the fact that there are thirty-two separate sections and sub-sections dealing with every variety of the healing art. A number of women were among the delegates. The address of Dr. John B. Murphy, of Chicago, on bone surgery was eagerly listened to, and Dr. William J. Mayo, of Rochester, Minn., was the recipient of many attentions from his fellow-surgeons. The Royal College of Surgeons conferred honorary fellowships on many members of the Congress, including Dr. George Chile, of Cleveland, Ohio; Dr. Harvey W. Cushing, of Harvard University, and Dr. John B. Murphy, of Chicago. —A rate war has broken out between the

German steamship companies over the reduced steerage passenger rate to Canada, and threatens to break up the whole present trans-Atlantic passenger combination.—According to John Burns, president of the Local Government Board, the present high mortality in London is due to the fact that women increasingly are entering into all phases of commerce and industry and official and administrative life. The London press is exhibiting an epidemic of very severe criticism of the young Englishwoman of the day; her lack of manners, of charm and grace, her mannishness, her brainlessness, in fact everything about her is held up to scorn. This undoubtedly is due to a reaction from the suffragette movement. The militants held a mass meeting on August 5, at which Mrs. Pankhurst, though sick and very feeble, attended.

**Ireland.**—Over 15,000 persons attended the annual Croagh Patrick Pilgrimage, July 27, on the summit of the lofty mountain. A large number had climbed the steep slopes the night before and kept vigil on the spot where St. Patrick had fasted and prayed for forty days. There were pilgrims from all parts of Ireland, and from America, Australia and many European countries. Masses were celebrated on the summit from early dawn till noon, and the fasting pilgrims received Communion kneeling in the open air. Dr. McCaffrey of Maynooth, preaching in English, reviewed the story of Irish Catholic fidelity which St. Patrick had prayed for on the mountain, and predicted that under an Irish Parliament the language he had preached in and the ideals he had implanted would be restored in their fulness. Father Augustine, O.S.F.C., preached in Irish, which is still spoken in the locality. Among the American priests who said Mass on the mountain were Fathers Nicholson of Galveston; Tracy and Hogan, O.S.A., of Boston, Mass.; Kenny of Cleveland, and Lowry of London, Canada.—A motion to extend the Medical Insurance benefit to all Ireland was defeated at the instance of the Irish Party. According to the report of the committee of inquiry, it will apply only to the cities and boroughs that desired it, and not to agricultural areas.—The annual *Oireachtas*, the Gaelic assembly at which competitions are held in song, music, dance, oratory, story-telling, Gaelic teaching, and native industries, took place in Galway, July 27-31, with unprecedented success. At the *Ard-Fheis*, or convention, Dr. Douglas Hyde was unanimously reelected president of the Gaelic League. They had compelled, he said, the National Commissioners to restore Irish to 2,000 schools from which it had been dropped, and made it compulsory in the Irish-speaking districts and an ordinary subject everywhere. A larger number than ever are taking Irish in the intermediate schools, and since it became compulsory in the National University the entries had largely increased. Their program was, native language, customs and industries, and first of all to have Gaelic taught efficiently in every Irish school, and through the medium of Gaelic wherever Gaelic was spoken. A resolution was passed unanimously con-

demning the views on the subject presented by Mr. Dillon, M. P., in the House of Commons, and a committee was appointed to bring pressure on the Board of National Education so as to have Gaelic receive proper recognition in the primary schools.

**Australia.**—New South Wales, Queensland and Victoria have agreed to cooperate in a joint representation at the Panama Exposition. It is the general public opinion that the opening of the Panama Canal and a reduction in tariff duties will greatly stimulate Australian trade with the United States. The Government is arranging for the appointment of commercial agents at various points in the United States.—The Chambers of Commerce, in session at Sydney, have called on the Federal Government to reestablish a steamship service between Vancouver and Australia, calling at Melbourne, Sydney and Brisbane.

**France.**—The Ministry has given its approval to a scheme for the wide development of the aeroplane to cooperate with the navy.—M. d'Hendecourt has been elected President of the Council General of the Society of St. Vincent de Paul, in succession to M. Paul Calon, who resigned recently.—l'Abbé Coubé has submitted to the Decree of the Index, condemning his book "Ames Juives."—In reply to a question from the Archbishop of Lyons, in regard to the political action of Catholics in France, the Consistorial Congregation has answered that Catholics must base their united action always on the religious ground, not in support of any section or political party.—Director Roux, of the Pasteur Institute, has outlined to the Academy of Sciences results of the researches of Drs. Pódevin and Vial, which indicate the probable discovery of a serum that will cure cholera.—The French Senate has passed the bill requiring three years' active service in the French army. This virtually adds at least 210,000 men to the peace footing, bringing it up to about 800,000 men. Service in future will begin at the age of twenty instead of twenty-one.

**Spain.**—It has been decided to hold a Spanish-American Exhibition at Seville, in 1914.—The mine strike in Catalonia is spreading, and 50,000 men are idle. Troops have been placed throughout the affected district, and are maintaining a vigilant patrol to prevent violence.—A general strike was declared on August 7 at Barcelona. Anarchist leaders were driven out by the authorities and fled to the French frontier. The number of strikers is 75,555. Two hundred and sixty factories are closed.

**Italy.**—A general strike has been started in Milan; business is paralyzed as 150,000 people are out of work. Large bodies of troops have been brought in and there have been frequent riots during which several hundred arrests were made. Malatesta, the Anarchist leader, arrived from London to direct the strike and his followers erected barricades in several sections of the city.

The soldiers were stoned and many wounded.—All Italy is in the throes of an industrial crisis, chiefly on account of the war against Turkey, which resulted in the absorption of an enormous amount of national wealth by the State. The employers are in no hurry to make peace, and the workers are feeling the pinch of poverty more keenly than at any other time since the riots of 1898. Unemployment is widespread. There were seventy-seven strikes in the month of July alone.

**Portugal.**—The revised figures of revenue and expenditure show a deficit in the national treasury of nearly \$5,000,000, and an attempt is being made to square the accounts by the sale of confiscated church property and the increase of the floating debt. In this direction the Commission of Construction of the Basilica of Our Lady in Lisbon, and also the Confraternity of the Sacred Heart, have been dissolved, and the funds under the control of these two bodies, amounting to \$200,000, have been seized and turned into the public treasury.

**Germany.**—Great preparations have been made for the annual German Catholic Congress, which will be held this year at Metz, August 17-21.—The *London Daily Chronicle's* Berlin correspondent declares that the German Government will not take part in the Panama-Pacific Exposition. Business men are almost unanimous in declining to participate, owing to the cost of sending exhibits to San Francisco and also on account of the tariff. Herr Ballin, chairman of the board of directors of the Hamburg-American Line, strongly advocates participation in the exposition by the German Government.—German observers have watched with special interest the recent naval maneuvers of the British war fleet along the English coast. It is the current opinion that these movements have demonstrated that the theories of the supposed impracticability of an effective invasion of England will be shown to be wrong, and that something more serious than mere raids can be carried out with comparative immunity by an enemy despite the great fleet with which the English can cover the North Sea.

**Austria-Hungary.**—The Government and the local Chambers of Commerce will send a commission of representatives to the exhibition at Toronto, Canada, whence they will go to San Francisco. On this commission's report depends the reply of the Austro-Hungarian Government as to whether or not it will participate in the Panama-Pacific Exhibition. The Government hesitates to appropriate a sum sufficiently large to assure the representation of Austria-Hungary on a scale commensurate with the dignity of the Empire.—The annual Catholic Congress will be held at Linz, August 15-17.—At the convention of the Lower Austrian School Teachers' Association a stormy controversy was evoked over the question of unmarried school teachers. Herr Kittinger, a prominent member of the Reichsrath, noted for his opposition to women teachers marrying, was nearly mobbed

by the indignant women because of his assertion that the removal of the prohibition would be contrary to the interests of the majority of marriageable girls. Herr Kittinger declared that the teachers, with their assured income, representing, if capitalized, a dowry of \$6,000, were more eligible candidates for matrimony than were the daughters of farmers or storekeepers with smaller dowries. It is practically impossible for a girl in Austria without a dowry to marry.

**Balkans.**—Peace has been declared between the Balkan States. Bulgaria's submission to Serbia, Greece, and Montenegro, is due to Rumania's interference. Rumania threatened to occupy Sofia, unless Bulgaria gave way on all points at issue. Turkey has regained Adrianople, and declares that she will resist to the last extremity any attempt to dislodge her from the city which the Bulgarians captured. The *London Times* says that Montenegro will receive from Serbia an extension of territory east and south corresponding to the aid Montenegro rendered Serbia in the war with Bulgaria. It adds that Voden and Florina will be Greek, as also will be the Salonika-Monastir railway to within about eight miles of its starting point. In an interview in London, Gen. Nelson A. Miles expressed the opinion that Great Britain should take the initiative in forcing Turkey to adhere to the treaty of London and evacuate Adrianople; but there is a strong current of opinion in England in favor of letting some other Power pull the chestnuts out of the fire.—The representatives of the European powers at Constantinople have formally demanded that the Turkish Government should respect the treaty signed in London between the former belligerents, and evacuate Adrianople.

**China.**—Though the Southern rebellion has been practically suppressed and the revolted provinces have abrogated the declaration of independence they made, there is still considerable disorder and unrest along the Yangste-Kiang river and armies of looters are abroad. On August 4, on the advance of the Government troops toward Canton, General Chan, the rebel leader, fled from the city. His soldiers, it is reported, are in a state of mutiny. The rebels still hold the Shanghai forts, however, and the Government cruisers cannot dislodge the enemy. On August 6 Dr. Sun Yat-sen, one of the leaders of the revolt, escaped to Formosa on a Japanese steamer. In a despatch sent by President Yuan to the *New York Times* he says: "Since the rebellion began the Government, whose previous patience and consideration for the views of all classes of the community had even been described as weakness, has acted with the utmost vigor. Loyal troops were dispatched southward to the scene of the insurrection. The navy has remained loyal. The loyal Government troops have everywhere been successful. The Hu-Kow forts have been recaptured, Nanking has been relieved, the Shanghai Arsenal, defended by brave and loyal troops, has successfully resisted the rebels' attacks."

## QUESTIONS OF THE DAY

### One Origin of the Vicious Modern Theatre

In 1867 the Second Empire was tottering. It had done the work for which it had been set up. It had destroyed utterly the old Europe that the first Revolution had but maimed. It had perverted every notion of public honor and right. It had made humanly inevitable the utter spoliation of the Holy See. The revolutionary secret societies that created it no longer needed it; and so it was awaiting the death blow at the hand of the new German power it had helped to establish for the humiliation of Austria. This was the time chosen for the Universal Exhibition that none then living can forget.

The Second Empire had a mission in the moral order, as well as in the political. The Revolution of the eighteenth century had overthrown the constitution of Europe; it had not destroyed it. This was to be the work of Napoleon III. So, too, the old Revolution had failed in the moral corruption of the world. A brief orgy was followed by a reaction; and this the new must attempt to throw back forever. Whether Napoleon III was in that a formal conspirator, as he was in the political revolution, is not clear; but this is certain, that from the time of his abject surrender at Plombières, France was the origin of attacks equally violent on both orders. Napoleon's court became a byword for immorality. From it and from the new Paris he was creating came forth new fashions in art, in literature, in pleasure to corrupt the world; and men and women now growing old remember how to the stricter ideas of the earlier nineteenth century, French ways in the sixties meant evil ways: Parisian ways were their worst development. To this corruption the Second Empire put the last touches by the Exhibition of 1867, which, leaving the severe lines of its predecessors, introduced those features with which later days have been too familiar. In it the industrial exhibit became for the first time the mere occasion of things that otherwise would never have been tolerated openly, so that for a vast multitude the visit to it meant unblushing licentiousness.

During those days everybody was speaking of "La Grande-Duchesse de Gerolstein," an opera without merit, musical or dramatic. Emperors and kings and princes, no less than men from the clubs and the offices and the streets of every city under heaven, flocked to the Théâtre des Variétés to see it. It was for the day the perfect work of a new school. Ludovic Halévy, with a Christian, Henri Meilhac, whom he had drawn to himself as a collaborator, wrote the libretto; Jacob Levy, who preferred to be known as Jaques Offenbach, composed the music. Other works by the same authors, "Orphée aux Enfers," "Geneviève de Brabant," "La Belle Hélène," "Barbe-Bleue," had prepared the way for it. It would be followed by others still more corrupting. But in the

Exhibition year it occupied a throne. Its plot, if plot it can be called, was very simple. The young grand-duchess reviews her tiny army, and falls in love with a handsome young private, Fritz. She promotes him immediately to be commander-in-chief, displacing the pompous old General Boum. As he does not fall in with her views, she puts him back as quickly into his former place. The aim of the new school was to make people laugh, and the matter of their mirth was to be what they ought to respect. Rulers, patriotism, ordered authority, the army, virtue, morality, were held up to ridicule; and for this "La Grande-Duchesse de Gerolstein," with its petty principality, the sovereign without any moral sense, the useless little army, and the foolish martinet at its head, the sudden exaltation and deposition of Fritz, gave full scope. The world went mad. Those who should have set the example of rebuking the outrage patronized it openly; and all the world could see Alexander II of Russia, the white-haired King of Prussia with the Crown Prince, Frederick-William, and Bismarck, the Minister of State, the Prince of Orange, who lived habitually amidst the delights of Paris, the King of the Belgians, and the Prince of Wales, scarcely less addicted to them than he, and other royalties of every rank, lying back exhausted with laughter at the indecent jokes and puns and action, that were accompanied with noisy music no less suggestive. No wonder the "Grande-Duchesse" and its tribe became the rage, and were produced and reproduced all over the world amidst shouts of approval.

The "Grande-Duchesse" is dead. We hear at long intervals of an attempt at a revival, unsuccessful as a rule, since it belongs to an age that has passed away, and it had not the artistic worth that would free it from the consuming lapse of time. Its evil influence remains for those who have never heard of it. Its lineal descendant is the so-called musical comedy, designed to raise like it the cackling laugh, in which it is hard to say whether music, or comedy, or the acting art, is not most degraded. Its influence is not only direct, but also indirect. Since its day the tendency of some composers—there are honorable exceptions with whom such as Offenbach may not be mentioned in the same breath—is towards subjects distinctly immoral. But, leaving these aside, we may say that the modern stage is disgraced by not only the musical comedy, but also the problem play, in which a profane pretence at a new philosophy sets at defiance morality, not only Christian, but also natural; and by the spectacle with its last development, classic(!) dancing, aiming to do more thoroughly for the eye and the imagination what the Offenbach opera did also for the ear and for the mind. We would not say that had that opera never come into existence these could never have invaded the stage; but we do say that the corruption of ideas concerning stage morality coming from it and carried to the four quarters of the globe by the hundreds of thousands who applauded it during the Exhibition of 1867, favored the entrance, first of the spec-

tacle, in a form differing greatly from that of earlier times, then of the musical comedy and problem play, and last of all, the dance. That something would have happened anyhow, is an hypothesis, which even if established, has little force against a positive thesis deducing that same something, as it exists actually, from causes that also actually existed.

The Second Empire was a calamity to France and to the world; or rather the Second Empire from the date of the conference of Plombières, the submission of Napoleon III to the dictates of his creators, the revolutionary directorate, and his formal undertaking to favor their designs against the Italian sovereignties and the Holy See. Yet this was not apprehended then so clearly as it is now. Catholics long hoped against hope that the Emperor would fulfil the promise of the first golden days, and be a bulwark to religion. The reason was that Napoleon knew how to cover his designs with the veil of hypocrisy. From Plombières, where he had surrendered abjectly to the enemies of the Catholic Church, he went straight on that famous pilgrimage to St. Anne of Auray, which filled Christian France with admiration of his piety. The modern stage has inherited the Second Empire's hypocrisy. It covers its wickedness with an assumption of good. One wonders sometimes how it is that Catholics will sit through a performance that would have horrified the former generations. The answer is, at least in great measure, that they have lulled their consciences by accepting the suggestions put to them from all sides. These things are not evil, it is said, but good. The spectacle does but gratify our sense of the beautiful, more keenly developed than that of our fathers. The musical comedy makes us laugh, and why should one not avail himself of the opportunities of merriment, too few in this busy modern world? The problem play may be turned to a moral purpose. One must know the evil as well as the good. So spoke the devil to Eve, and we groan under the consequences. The classic dance is art; and art for art's sake is a principle not to be questioned. "To the pure all things are pure," says the devil, quoting scripture and abusing it. When Catholics are tempted to accept such vicious principles let them remember the Emperor going from Plombières to Auray, as they, perhaps, will go from the corrupted theatre to Mass and the Sacraments. But let them remember, too, that Sedan was the necessary consequence of Plombières, and that for every Christian in this mortal life, a Sedan irreparable for eternity, must be reckoned among the possibilities.

HENRY WOODS, S.J.

### The Fault of the Middle Ages

"We should like to see 'Kings' Servants' distributed wherever men write or read. In seventeen pages the author sketches easily and roomily the true function of art, literature and science, and the attitude towards them at all periods of the Church and the world."

So wrote Father M. Kenny, S.J., in *AMERICA* in reviewing a certain essay in a recent book by a Catholic author. Of the same essay a reviewer in the *Westminster Gazette* observes: "The author firmly believes, no doubt, that the world ceased to make progress sometime in the Middle Ages. He concedes us the sixteenth century in order to save a few names, even if he could not bracket the Protestant name of Shakespeare with that of Dante—who, by the way, condemned [this author's] particular saint, San Celestino, to the Inferno—we are a little inclined to wonder that even Dante was so easily forgiven. . . . The struggle of the artist and the writer to understand life is cursed, and they are forbidden in forcible, if somewhat gross, language to forsake any struggle after representative expression, and to content themselves with an imitation of those who painted and wrote before 'civilization turned rotten'—some time in the Middle Ages, no doubt, etc."

Thus the reviewer, in language which, if forcible, is not grossly clear: for why the Sixteenth Century should be "conceded" to save the name of Dante, who died in 1321, does not precisely appear. As to the "Protestant name of Shakespeare," it has never been proved that Shakespeare was a Protestant: as for St. Celestine being placed by Dante in the Inferno, the reviewer, if he did not know it already, might have learned it from "*San Celestino*," where the fact is sufficiently insisted upon. As for the author in question "cursing" any attempt of artist or writer to understand life, one would like to know where he does it, and where painter and author are forbidden any struggle after representative expression, and most of all where they are enjoined to content themselves with imitation. The passage quoted by the reviewer speaks of Post-Impressionists and Futurists as "ever unripe and unwholesome fruit of the new revolt": if to him they appear wholesome and ripe we may leave them to his digestion and him to his taste. The passage he quotes mentions also "the *Massa Damnata* of current fiction—if that can be called current fiction which loves to crawl and snuff its inspiration from the dung and slime of a civilization turned rotten": if the reviewer is really unaware that there is a current fiction that seeks its theme in lust and license we may leave him to his innocence.

But he is grieved for another reason: not because he disapproves of a particular book by a Catholic writer, but because of his obvious dislike of the Middle Ages, for in that he is not personal but representative. There is always in a certain class of Protestants a vehement objection to the Middle Ages; and if the Protestant happens to be also tinged with a special hue of "Liberalism," that abhorrence is peculiarly acute.

It is not at all difficult to understand the ground of this animosity. For the Middle Ages (or the Dark Ages, as they are often called for the sake of euphony) had certain features that it is impossible to ignore. Of course, they lasted a good while—in fact, the best judges are in-

clined to place the final close of the Dark Ages at about the time that the late Professors Darwin, Huxley and John Stuart Mill were dispelling the clouds of night: and ages that embraced a great many centuries that have differed considerably among themselves (as happens occasionally even among writers in the present Light Ages). No one could paint a life-like portrait of the ninth century which would be mistaken for that of the twelfth or thirteenth. Still, as we say, there are certain features *common* to the Middle Ages that no one can ignore, and they are so annoying to the sort of Protestant we have mentioned that for the sake of them he is bound to have an ineradicable grudge against the whole period. It is not possible to regard that immensely long succession of ages as a whole at all without perceiving that a certain unmistakable principle united them, and that it was the presence and result of the principle that made them so far one as to enable them to be spoken of in any sense as a collective whole. It is precisely that principle which is obnoxious to the Protestant critic of whom we speak: and it is for the sake of it that he will always sneer at and belittle the Middle Ages. He knows well what it was and so do we—the Principle of Faith and Authority. Now he himself is, or used to be, all for faith: he or his forbears have professed at times so high an opinion of it as to regard “works” with a cold suspicion. But then he means by faith his own private opinion, and so did his ancestors, the first “Reformers,” and the Middle Ages didn’t. By faith he and his forerunners meant chiefly a conviction of the opposite of anything taught by the Catholic Church, and the Middle Ages meant a secure belief in whatever she did teach.

That is the real naughtiness of the Middle Ages. In regard to the things of God they listened to the voice that spoke, they were well assured, in God’s name, and taught, they unanimously confessed, by authority explicitly given and continued by Him. This was their offence.

They gave away a position: they admitted during centuries and centuries, during by far the longer portion of the life-time of Christianity, exactly that which is passionately denied by the Protestant reformer. That civilization, during much more than a thousand years, should confess the Church its source and mistress, could only prove that there *was* no civilization in all that benighted sequence of ages—hence they were Dark. The goodly Heathen Ages before them are not called Dark; they were Light Ages, Golden Ages, light with all the pleasant, jocund lightness of Paganism: for Protestantism has never condemned Heathendom as it has always unweariedly condemned Papal Christianity. Whenever, in any historical discussion, there is question of heathen fault or Christian fault, the Protestant critic has loved to take the Pagan side and labored to show that bigotry, ignorance, injustice, cruelty were on the Christian side. Julian the Apostate has ever been a hero and favorite with Protestants of this kidney—his opponent was the religion of which the Pope was the earthly Head. This

sympathy of theirs, shown in a thousand ways and places, with Paganism has its cause and explanation: in the myriad cults that went to make up Paganism there was no common principle of faith and no idea of central spiritual authority: Protestantism juggled private opinion into the place of common faith, and had for its own single basis of union the resolve to abolish central authority: so that Protestantism could consider Paganism with sympathetic patience and looked back on Heathen Ages with friendly optimism; but the Middle Ages, with their common feature of implicit faith and loyalty to one central seat of spiritual authority, it could not and can not regard without aversion and anger. Some time ago, indeed, there was a very general Protestant disposition to discern, far back on the horizon of Christian history, a sort of fake dawn, during the brief but glorious period of “Primitive Christianity”: it was so remote that, like the Ethiopians, it seemed blameless. All the evils brought in by Papal Christianity were assumed to be absent: but its brevity was much insisted on by the grand Gibbon (his own adjective, not ours) and its falsity was somewhat ruthlessly expounded by him. For the grand Gibbon did not like Christianity at all, and if he specially disliked Papal Christianity it was chiefly because he saw in it the most potent, and therefore the most obnoxious, presentment of the religion of Christ. Those who do not believe that Christ is God most always have a peculiar grudge against the Vicar of Christ: a Vice-Roy, of all people, is the most offensive to rebel subjects who refuse to acknowledge the claims of the King he represents. It is not any personal arrogance on the Pope’s part that makes him offensive to the world, but the fact that all he claims is for the Master he insists upon the world’s remembering. If the Pope called himself Gerent instead of Vice-Gerent he would no more rouse the rancor of a world that disavows allegiance to Christ than does the Grand Lama of Thibet.

But the Middle Ages were quite sure that Christ was God and that the Pope was His Vicar and spokesman on earth: that double certainty is written all over them. They were in no doubt of their Faith and in no doubt of the authority that could assure them of the purity and fidelity of their faith: that is why the Middle Ages are to be denied and despised. They admitted exactly what they should have denied: so they are a stumbling-block and stone of offence. For it is not easy to eliminate the testimony of the greatest number of centuries in the history of Christianity, and of the civilization of which Christianity was the mother and source: it is hard to praise Christianity and to forget what the Christianity of twelve hundred years was like. During those ages modern civilization was born and bred: the civilization we have now is what is left of it. What is left may discard Christianity and turn rotten (as “gross” writers put it), but what may be corrupted was not invented by unbelievers; it was before their time, and owed nothing to them. The old material, skin-deep civilization of Heathendom had died

the death: what followed was born and nurtured in the bosom of the Catholic Church, of a Christendom that acclaimed Christ as King, and the throne of Peter as the seat of His earthly Vice-Royalty—so the Middle Ages that belonged to Christendom, and obeyed its Head; that loved and quarreled, and laughed and wept and died, under its Banner, owning One Master in Heaven, and one supreme representative of His Authority on earth, must ever be despicable and objectionable to those who dislike a universal, submissive, undoubting Faith, and love a million contradictory, incompatible opinions: to whom a Central Authority, Divinely constituted and universally consistent and unchanging, is the Arch-Foe of their shifty uncertainty and their timid though obstreperous license.

These gentry have heard of the Middle Ages as the Eyes of Faith, so they gibe at them: hoping against hope that the Age of Faith is dead and buried. They love to think the Catholic Church is obsolete, and so they have a particular animosity against the days when the Church stood visibly paramount upon the stage of history, when the life of society was *her* life, and its motive-springs were such as had in the main been set by her.

And because they would assume that the Church is obsolete, they choose to speak as though we thought so too: as though we were aware that the Church's day was over and her part played out—so they conclude that we must imagine that "the world ceased to move somewhere in the Middle Ages": that we are soured and disappointed pessimists angrily lamenting a defunct and vanished power.

The Middle Ages are, indeed, dead: but the Church that was the dominant figure in them is immortal, and her life, in new surroundings, is vigorous as ever. No territorial boundaries of hers have been broken down, but her realm is not narrowed: she has gained more in the New World than was ever stolen from her in the Old. Christendom was Catholic, but Christendom was chiefly Europe, with a narrow fringe along the southern shore of the Midland Sea, and a little corner of Asia: the new Christendom is a Catholic Church more widely spread and more numerous, that ignores national boundaries and gives to the Papal Monarchy liege subjects who call no earthly monarch master.

JOHN AYSCOUGH.

### Supporting the Catholic Press

At the annual meetings of many American Catholic Societies it is generally the custom to draw up resolutions urging the Faithful to support whole-heartedly the Catholic Press. It is entirely fitting, of course, that such resolutions should be drafted. But there is danger, as experience has shown, of the matter ending there. For on the delegates' return home no marked lengthening is noted, as a rule, in the subscription list of Catholic papers. Mere resolutions then, however strongly worded,

are not enough. A thorough examination is needed of the reasons why the Catholic paper does not reach or interest the readers it should, for when these causes are known perhaps a way can be found for their removal.

First of all it will be readily granted, no doubt, that a well-edited Catholic weekly should enter regularly every Catholic home in the land, for such a paper is indeed a "perpetual mission," and one of the most effective antidotes we have for the obtrusive secularism of our age. But, unfortunately, many a Catholic family that is not too poor to purchase daily several sensational papers cannot afford, it seems, to subscribe for their diocesan weekly. Other families there are, however, whose entire income must be spent to buy the actual necessities of life. Now both these classes of households might well be made the objects of a Catholic society's zeal.

Let us suppose, for instance, that a parochial organization maintains a fund that will pay for twenty-five, fifty, or a hundred annual subscriptions to a Catholic weekly—the more the better. Then let a committee be appointed to see that a copy of the paper in question finds its way into some Catholic home which it would not otherwise enter. The parish school, the Conference of St. Vincent de Paul, the Holy Name Society, or the Knights of Columbus Council, could easily be made the centre for promoting such worthy activities, and the amount of good that could thus be done is quite incalculable.

There is another variety of readers that our Catholic papers do not reach effectively. It consists of those who say, "I would read Catholic periodicals if I only found them interesting. But they are filled, as a rule, with articles that do not appeal to me, and the style the contributors use is not attractive." As to this objection, it would seem that Catholics worthy of the name should be interested in all that concerns the spread of the Faith and the advancement of the Church. Catholics to whom such things no longer appeal are making little of the most precious possession they have, the heritage received from the Saints. That means that these Catholics are losing their hold on the world unseen. They should quietly make a readjustment of values.

The contributors to Catholic papers and periodicals are, of course, Catholics. Therefore, they always consider from a Catholic point of view, provided the subject admits of such treatment, all questions that come up for discussion, and when current events are commented upon the Catholic attitude of mind will often be in evidence. That is only what the readers of Catholic papers should expect. But to be "interesting" in the way that the contributors to Sunday supplements, cheap magazines and sensational newspapers succeed in "interesting" those who habitually read them, is a "talent" that the man who writes for Catholic papers has to keep hidden. For while choosing or preparing matter for publication a Catholic editor or journalist, unlike many present-day

contributors to secular papers, must observe the Ten Commandments. Consequently, he may not tear to shreds another's fair name, he may not speak lightly of the marriage bond, nor write coarsely and flippantly of sexual sins. Moreover, he must be careful to tell the truth, and often the truth is not particularly "interesting." Then, too, the Catholic journalist's habit of mind is cautious and conservative, for he belongs to the Church of the Ages, which has seen many a movement that promised to be permanent, cease, disintegrate and pass into oblivion. So he is slow to hail with loud acclaim each charlatan who comes forward with a new nostrum for the body politic, and he refuses to endorse every philosophic heresy or economic vagary of the day. It is not hard, indeed, for a writer to be "interesting" who constantly shows a lofty scorn for the laws of orthodox theology, sound reasoning and correct taste.

If matrimony, however, is considered merely a jest, though a poor one; and marital infidelity another, though a good one; if a man's worth is believed to depend on the wealth he possesses, and his happiness to lie in the amount of self-indulgence he can safely enjoy; if there is no such thing as sin, grace, free will, or judgment to come, why then it is very easy for a contributor who holds such opinions to be "interesting." But the writings of such men are necessarily barred from Catholic papers and periodicals. Our conscientious editors and journalists labor under the handicap of writing to a great extent on topics that are not agreeable reading to large classes of men to-day and of driving home old-fashioned principles of truth and morality that are not especially "popular" with the present generation.

But to assert that those who contribute to Catholic journals are, for the most part, dull and unattractive writers, is far from the truth. All honor to the noble multitude of men and women who have brought fine abilities to the cause of Catholic journalism, and with but meagre compensation are toiling hard to make the pages of our Catholic papers and periodicals bright and readable. Many of these self-sacrificing editors and literary workers could secure from secular dailies higher salaries than those they now receive. But they prefer to devote their lives to the improvement of our Catholic Press. There are many other capable Catholic writers, however, whose services could be enlisted in the same cause were the managers of our Catholic weeklies able to pay the rates these writers are accustomed to receive for their work.

But these salaries would doubtless be offered if the circulation of our Catholic papers and periodicals could be made greater. So it is probable that the best way of improving our Catholic Press is to widen the circle of its readers. If our laity showed in this practical way their zeal for better-edited Catholic papers, managers would doubtless be quick to raise the standard of their periodicals, and our Catholic Press as a whole would then compare more favorably than it does at present with

that of certain European countries. For the defects and deficiencies that lessen the worth and attractiveness of our American Catholic Press are chiefly due, in the opinion of many, to the lack of generous support on the part of the laity. There are other causes, no doubt, but to examine them is not our purpose now. A constantly increasing subscription list will do much to remove all shortcomings. However bright and interesting a paper may be, unless it circulates widely little good will be done. It is like a soul-stirring sermon delivered to empty pews. Therefore, whenever the "Catholic Press" comes up for discussion at the conventions of Catholic Societies let suggestions be invited regarding practical ways of awakening in our laity a keener interest in the improvement of Catholic papers and periodicals. But is not increasing their circulation the best means of heightening their quality?

WALTER DWIGHT, S.J.

## JOHNSON READS THE BIBLE

### XI

#### The Longevity of the Patriarchs

"Do you think that scientific men will ever admit the Bible story about Adam being 930 years old, Seth 912, Enos 905, Methusalem 969, and so on?"

"If they are consistent, Johnson, they ought to be the first to admit it. Are we not solemnly assured in the last, and supposedly correct, edition of the 'Encyclopædia Britannica' that 'there is no reason to suppose that protoplasm, the living material of organisms, has a necessarily limited duration of life, provided that the conditions proper to it be maintained; and that since every living organism comes into existence as a piece of a preexisting living organism, protoplasm is potentially immortal'?

"Now, if 'protoplasm has no necessarily limited duration of life, provided the conditions proper to it are maintained,' and if it is 'potentially immortal,' why may we not say that those first human beings who were presumably 'provided with the proper conditions to maintain life' might continue living on indefinitely. What is a trifle of 800 or 900 years after all? In fact, your scientific men make us feel rather partial to that view when they tell us that there are elm trees which have flourished for three or four thousand years, that the *Sequoia Gigantea* of California is five thousand years old, and that the Baobab of Cape Verde can boast of even a greater age. Going up higher on the scale of creation, the *Tridacna-gigas*, a species of gastropod, can reach a hundred if he is careful; salmon and carp and pike can round out a couple of centuries, and a venerable tortoise which was recently brought to New York is credited with having passed eight hundred years in some other part of the world before his arrival on these shores. The same learned authority bids us remember that 'there is excellent evidence of eagles and falcons considerably exceeding a hundred years,' not to mention other marvels of the same sort.

Now, if such achievements in the matter of longevity occur in the lower orders of creation, would it not seem that something similar might be supposed as not impossible in the highest of all?

"But why worry about what science thinks when it proclaims 'the immortality of the protoplasm,' and has nothing more scientific to declare about the nature of life than that 'life is what distinguishes living beings from beings that are

not alive,' which, you will admit, is not a very profound discovery; and that 'the problem of life lies in the chemistry of the proteid, which is composed of carbon, hydrogen, nitrogen and sulphur, and until that is explored we are unable to say whether there is any problem of life behind it.' It is somewhat consoling to see that the writer of this article in the encyclopædia from which we have been quoting, Peter Chalmers Mitchell, M.A., F.R.S., D.Sc., LL.D., University Demonstrator in Comparative Anatomy and assistant to Linacre Professor at Oxford, and many other things besides, seems to suspect the absurdity of 'the chemical problem of the proteid,' for he says that 'theories of the origin of life apart from doctrines of *special creation* or of a primitive and slow spontaneous generation are mere fantastic speculations.' As 'spontaneous generation' has not made much headway in gaining acceptance, there is nothing left for the learned professor and others except to admit 'the doctrine of *special creation*' which Moses gives us, and possibly there may not be a very great difficulty in admitting that the first human beings whom the Lord 'created' may have lived a much longer time than men do at present."

"But are Catholics obliged to admit it?"

"Well, some Catholic writers endeavored to lower the figures, and I am not aware that they have been censured. One, for instance, maintained that in the beginning the years were computed as consisting only of 35 or 36 days and not 365, as at present."

"That would settle the question. Your 900 years would be divided by 10 and thus reduced to 90."

"It is not altogether so simple; for we read that when Seth was 115 years old he begat Enos. That would make Seth a father at the mature age of 11; and again, Cainan, who was 70 when he begat Malaliel, would be thus a proud father at the age of 7."

"That's rather comical. Is there any other theory about it?"

"Yes, that these long stretches of years denoted dynasties rather than individual lives."

"What do you think of that?"

"It would be very hard to prove it. It is removing one difficulty to put another in its place."

"Perhaps there was a mistake of the copyist somewhere?"

"No, that is hardly possible; your poor scribe may make a mistake in putting down the wrong figure here and there, but he would scarcely commit such a colossal blunder all along the line."

"Suppose we made the years lunar instead of solar?"

"That would not mend matters much. It would be a reduction of only a few years on the total aggregate."

"Well, what are we going to do about it?"

"Accept the statistics."

"The statistics of Moses?"

"Yes."

"But how are we going to verify them?"

"Do you verify the Government statistics about the mortality of the present day?"

"No; but we think the census takers did their duty faithfully."

"Don't you think you might pay the same courtesy to the original statistician, Moses?"

"But there is such an enormous disparity between what he tells us of the length of human life then and what we know now."

"So, too, there is an enormous disparity of conditions, and a tremendous distance in point of time. Did you ever stop to think, Johnson, that our knowledge of the whole question, both of modern and ancient mortality, depends on statistics. He would be a rash man who would venture to predict from the study of the human organism that such and such an indi-

vidual, even barring accident, was going to live a certain number of years. How often has it not happened that a miserable weakling whom the doctors have given up and whose demise was expected every instant, has lived for years after the friends were preparing for the funeral."

"You seem inclined, therefore, to admit the Biblical account?"

"I do, because I think it safer to adjust my mentality to the Holy Scriptures than the Holy Scriptures to my mentality. And in this connection, perhaps it is worthy of remark that the primitive peoples always claimed to have giants for their ancestors. If you look at Maspero's great work on Egypt you will see a picture of Horus standing on two crocodiles that would have devoured any ordinary man. In either hand he holds a gigantic serpent, and a lion and a deer besides. So for Osiris; he is described in a papyrus of the Rameside period as seven cubits high, and a Ptolomaic narration gives him eight cubits, six palms and a little over. Now, remember, Egypt was one of the most civilized countries of ancient times, and if we pass to the other end of the ethnological scale we find that the American Indians at Mackinac cherished the belief that their progenitor, the Great Hare, was so tall that when he entered the water to haul up his nets, which were eighteen fathoms down, the water came only to his armpits. He was a mighty hunter, and when he started out on his journeys he traveled eight leagues at every step."

"Now, I am not advancing these extravagances as arguments, but only to suggest that back of these beliefs there may have been some reality on which these stories were built. At least, it shows a conviction that the men of earlier times were more splendidly endowed physically than the men of to-day. That is all."

"Of course, the physical perfection of the first human being was of the very highest order, and we know, moreover, that by a special gift at the hands of the Creator he was preserved from all bodily ailments and infirmities, and was not to die. Death and sickness came as a consequence and as a punishment of his sin. But death did not follow immediately on his transgression nor did his physical strength and vigor immediately decline. But his descendants added other sins and inflicted other wounds upon fallen humanity, and the bodily infirmities that followed inevitably on violations of the law of God and of nature were handed down as an inheritance to the offspring, so that miserable, sickly children, dying almost at their birth, often misshapen and monstrous, are often brought into the world. Add up all the gross, sensual indulgences and mad abuse of physical strength that have for so many centuries contributed to wreck the bodily vigor of the race and the wonder will be not that the length of human life has been divided only by 10, and that 900 has been reduced to 90, but we shall be tempted to think that the divisor should have been very much greater than ten."

## CORRESPONDENCE

### Will Mexico Recuperate?

MEXICO CITY, July 24, 1913.

In a former letter the existing confusion and instability, not to say anarchy and chaos, of Mexico's politics was attributed to the anti-Christian "liberalism" of its rulers during half a century. But perhaps the atmosphere is clearing and a legitimate hope may be entertained that out of our present struggles and sufferings some good may come. The "Imitation of Christ" says it is sometimes profitable for us to undergo trials and adversities: "*Sape hominem ad cor revocant.*" They recall men to a sense of their duties; and this may apply to Christian nations as

well as individuals. Undoubtedly, we must not expect all at once in Mexico a high degree of compunction on the part of our virulent Jacobins or mysterious Freemasons and sardonic Positivists. But at least some restraint is noticed in their words and conduct, while as regards our more moderate Liberals, the change is such as to elicit in some cases the exclamation, "*Digitus Dei est hic.*" Of course, among Catholics a great revival is taking place, though much yet remains to be done. Many still, especially among the rich, are inclined to follow a policy of abstention, or to be on the safe side, lest their material interests suffer. But to such the savage outbreak of banditism in so many parts of the country is acting as a wholesome lesson and a reminder of the utilitarian side of the Ten Commandments. For the rest, a great good will is observable among Catholics. The Madero revolution sounded their awakening from the morbid lethargy of years, and now their activity in social work and politics, not to mention their conspicuous piety, is such that, if no other fruits be gathered from our present misfortunes, these at least can be pointed to with comfort.

As an illustration of the better feelings prevailing in liberal quarters; as well as of the tendency to restore Catholicism to a place of honor, some traits depicting the personality of General Victoriano Huerta, our provisional President, may prove interesting to the readers of AMERICA. They may also cast some light on the general and main issues of the Mexican situation.

It is not the intention to forestall history nor to distribute laurels, much less to burn incense on any but God's altar. If Huerta is referred to and commended, it is precisely for his compliance with higher principles and ideals, and because one would seem to discover, in his noble inconsistencies as a Liberal, the guiding hand of Providence.

A man of humble birth, a rough and ready soldier, though by no means without culture; all the world knows the military talent he displayed, first against the bandits of Morelos and afterwards in the Northern campaign. In September of 1911 he had tracked to their lair the Zapata brothers (Mexico's disgrace), when Madero committed the preposterous act of personally interfering and wrestling from Huerta his prey. This so disgusted him that he gave up his command and was only with the greatest difficulty induced by the same Madero to resume it last year. The task which befell him in March, 1912, after the annihilation of the Federal Army by Pascual Orozco at Rellano, and González Salas' suicide, would have tried the mettle of the ablest generals. He had not only to fight an exultant and conquering foe, but to recruit and marshal an army out of the most reluctant and recalcitrant elements in the country. Madero's sun had set and nobody cared to fight in the Federal ranks. Nevertheless, Huerta started on his work and routed the Northern rebels successively at Conejos, Rellano and Bachimba, and stamped out the Chihuahua revolt.

But a far more important part was in store for Huerta in Mexico's tragic events. There can only be reluctant reference to them, for one's mind instinctively turns away from the scenes of horror and desolation which were witnessed in this city last February. The clash of arms, the roar of artillery and the material destruction all around were only the exterior manifestations of the raging passions within. In a greater or less degree, with or without justification, a thousand personal ambitions were at play, and out of individual hatred and antagonism, wrought up to a pitch of frenzy, nothing but the country's utter ruin could result. Behind us was the abyss of a system, which,

under the cloak of constitutionalism and legality—nay, in its very name—had proved itself to be monstrously incompetent and insidiously harmful. Before us gaped again the precipice of tyranny. The dilemma was between the worst form of anarchy and the most dangerous kind of despotism. It was at this moment—when in many streets and in Balbuena Park the thick wreathes of smoke ascended from the pyres of burning bodies, and from every Christian heart prayers and supplications were mounting as a column of incense before God's throne—that General Huerta took matters in hand.

In judging a public man's conduct, besides being well informed, one must take into account the special circumstances of his acts at the time he acted and his main purpose. Order was the imperative need of the hour, and only the military element, duly disciplined, could restore it. One must have lived through those events to appreciate the relief which all Mexicans and foreign residents in the capital experienced when it was realized that the Federal army under Huerta had assumed the task. It was understood he was no party hero or factional leader; a solution had to be found, a fresh start had to be made, and only Huerta could hush the clamor of war. At first, as is natural, many elements were beyond his control. His first Cabinet was a compromise after the Ciudadela fight. His responsibilities at that earlier period were entirely limited. But his program was the only saving and rational one: peace first and at all cost; and afterwards, whatever might best suit the country—only, slowly, logically, wisely and in its own good time.

All who have been in a position to know and whose impartiality is not dimmed by private interests, can now understand the amount of tact and political ability required in Huerta to weather such storms; on the one hand, to repel firmly and quench inexorably all the dangerous and threatening elements; and on the other, to stay, to soothe and discipline the restless, though legitimate and patriotic, aspirations of not a few. This Huerta has done and is given credit for at home and abroad. Our troubles, it is true, are not yet over. We can not foretell the issue of the present contest between Huerta's government and the Sonora and Coahuila insurgents.

No one here looks on the so-called "Constitutionalists" and their followers in any other but the most unfavorable light. They display neither flag nor principle. To avenge Madero's death by killing Huerta and almost every prominent person in this city; to set up their personal gain and ambitions as against the country's peace and welfare, or bring about the secession of the Northern States from the Mexican Union, such are their avowed intentions. Nauseous as these may be to right-minded Mexicans, there is no doubt they have contributed to determine on the part of all foreign governments, with only one exception, the recognition of Huerta's presidency, and likewise to secure for this nation the one hundred million dollar loan, thrice covered in Europe. May this unbiased exposition help to conciliate the feelings between our struggling country and its prosperous and erstwhile friendly neighbor, the United States.

EMMANUEL AMOR.

#### Ideals of the Central Verein

BUFFALO, N. Y., Aug. 8, 1913.

In the presence of the most splendid assemblage of the Catholic hierarchy that has ever been gathered in Buffalo, the Fifty-eighth National Convention of the

Central Verein opened Sunday, August 3. After a formal welcome by the Mayor, the religious ceremonies took place in the stately Gothic Church of St. Louis.

There was a peculiar fitness in this choice of place. Perfect in its elegance of proportion, delicate in its graceful tracery, rising heavenward in solemn grandeur like a visible hymn to the Almighty, embodying in every pointed arch and tapering pinnacle and mullioned window the soul of the ages of Faith, this sacred edifice was a most adequate expression of the high aspirations of the men themselves drawn together here from every part of the land for the promotion of the Catholic religion and the defence of Catholic ideals. Fifty-nine years ago their predecessors had conceived and planned within this very city an edifice no less stately. Like the great minsters of old its construction was only begun by them to be continued by future generations. The stone of its foundation is Christ Jesus, the corner-stone of the Church itself. Such is the great Catholic Central Verein, which now numbers approximately one hundred and fifty thousand members.

Within the church, central over the high marble altar at which His Excellency, Archbishop Bonzano, the Papal Delegate, celebrated the solemn pontifical Mass, is the white statue of that stainless ideal of kingship and knight-hood, the chivalrous St. Louis. In his hands he holds at rest before him the great Crusader's sword. The ideals of knight-hood have not changed. The ancient battles against paganism must be fought again to-day. The weapons alone are different. They are forged in no dark smithy from the metals of the earth, but are the spiritual armor which St. Paul described.

It is therefore against a pagan world, as against the Saracens of old, that our battles must be fought for the purity of womanhood, for the sacredness of the home, for the true education of our youth, for the Christian conception of the State, for the inviolate sanctities of religion itself. It was for these ideals that the vision of a great confederation and unification of German Catholic societies was first conceived.

Its purpose is not separation, much less antagonism among Catholics themselves. Its object is to use the great racial instincts in order to promote a more perfect Catholic solidarity. The guiding thought of its leaders, as well expressed by its own President, is to remember that, first and foremost, we are Catholics and Americans; but that by gathering men into companies and battalions according to their national extraction we can best lead them on to fight together side by side beneath a common banner, under the Keys of St. Peter, as well as under the stars and the stripes. The supreme ideal is cooperation, whether of the members among themselves, or of the entire body with the other great societies of the Catholic Federation. Love of country and the affection which men possess for the land of their fathers are meant, like every noble impulse of nature, to be directed by the Church to the glory of God, without exclusiveness or narrowness of national prejudice.

There is no need of entering here upon the countless details of meetings, speeches or deliberations. Of supreme importance and interest, however, are the emotional expressions and idealistic tendencies which come to the surface on such occasions.

First and foremost must be mentioned the intense loyalty to the Holy See, to the episcopate, and to the Catholic Church in all its doctrines and representatives. It is more than a common faith and a matter-of-fact allegiance that we behold here: it is an energizing, vitalizing force.

In the presence of this devotion and enthusiasm we can understand the sentiments which prompted the Apostolic Delegate to say, in all sincerity, at the great mass meeting assembled on the first day of the Convention, that of all the glories of which the Queen City of the Lakes can boast the greatest is that she has given birth to the Central Verein.

The second most marked characteristic which no one could overlook, which gave color and tone to every meeting and every deliberation, was the unbounded zeal for the promotion of the social cause. It will not be the fault of the leaders of the Central Verein movement if Catholics are not at last aroused from their lethargy. More perfect ways and means will be found with the years, but the spirit that prompts these men needs no transformation. They have seen the great light and, fired with enthusiasm for the glory of the Church and the salvation of souls, which they know will ever more fully be involved with the Catholic solution of the social problem, they are straining every nerve to promote a Catholic social spirit among all classes of the faithful. For this purpose a young men's section was created during the present convention, to nationalize and socialize the young men's movement, to place it under the ægis of the Central Verein itself, to give to it a sense of solidarity and to further the great cause of Catholic religious, economic and social cooperation. For this purpose likewise a vast meeting of Catholic women gathered at the call of the Central Verein and under the auspices of Bishop Colton, whose devotion to the interests of the convention, which he knew to be the interests of the Church, was untiring and heroic. A great national Catholic Frauenbund, as an auxiliary to the Central Verein, is to be the result of these agitations.

The German Catholics of this country, as Cardinal Farley remarked with peculiar emphasis at a Windthorst celebration over which he presided at New York, have been the pioneers in the parochial school movement in our land. It is not surprising, therefore, that the cause of Catholic education should have been strongly emphasized. Catholic education of every kind, and Catholic social education as the particular need of our times, are the watchwords of the Central Verein.

It would be unjust to overlook the interest taken in workingmen's unions, *Arbeitervereine*, for which a special meeting was called. These are not intended to replace the trade unions, but to supplement them. As we often said in AMERICA, and cannot too often repeat, the express will of the Holy Father requires that every member of the American Federation of Labor must likewise be a member of a Catholic workingmen's union, which is not to be economic, but whose purpose is social instruction, while it likewise confers material benefits. Although the Papal Encyclical is addressed directly to the Catholics of Germany, its principles and spirit apply to us as well. The sentiment of the speakers was that such organizations should be parochial, under the guidance of their parish priest, but federated into one great national union. To carry out this plan it is evident that the instruction of the priests for this important work must be begun in the seminaries, and that the effective support of the Catholic hierarchy will be required.

Finally, as the most cherished ideal of the Central Verein, we must mention the proposed foundation of the Ketteler House for Social Studies. It is to be a Catholic school of sociology and economics from which it is hoped that the future leaders, lay and clerical, of social thought and social enterprise in America will go forth. The

ground has been purchased in the vicinity of Loyola University, Chicago, and liberal donations have been given. No efforts will be spared to gather funds for this undertaking, in which the social work of the Central Verein is to attain its culmination and achieve its greatest triumph.

With a loyal, fearless and ably conducted Catholic press in every section of the country; with an alert and active Central Bureau, awake to all the issues of the day; with social lecturers constantly in the field and social courses for the more perfect instruction of all classes in the great problems of the time; with a devoted and enthusiastic membership daily increasing in the understanding of the needs of our time as well as in numerical strength and civic and social importance, the Central Verein has already become a great power in the land. It is a power for good, for social action, national development and Catholic progress.

J. H.

### Knights of Columbus Convention

BOSTON, August 8, 1913.

With a grand reception and ball at the Hotel Somerset, last night, the sessions of the thirty-first annual meeting of the Supreme Council of the Knights of Columbus were brought to a close. It was one of the most satisfactory and interesting of the many convocations of the governing body of the Order, and the generous hospitality with which Boston greeted the delegates at once made them feel how welcome they were to enjoy all that had been prepared in anticipation for their pleasure and comfort during their stay.

The proceedings began on Monday with the reception of the incoming delegates, who included representatives from every State and Territory, from Cuba, Porto Rico, Mexico, the Philippines, Hawaii and Canada. They were given automobile trips around the suburbs and along the North Shore during the afternoon. In the evening there was a grand exemplification of the Fourth Degree, at Mechanics Building, under the direction of Supreme Master John H. Reddin of Denver.

On Tuesday morning the delegates attended a solemn high Mass at the Cathedral of the Holy Cross. The officers of the Mass were Rt. Rev. P. J. Supple, D.D., of Roxbury, celebrant; Rev. James J. McCarthy, State Chaplain of the Knights of Columbus, deacon, Rev. James N. Supple, of Charlestown, sub-deacon, and Rev. Peter C. Quinn, of Jamaica Plain, master of ceremonies. The sermon was preached by Bishop Joseph G. Anderson,

Bishop Anderson took for the subject of his sermon "The Call to Knighthood." He complimented the delegates on the evidences of loyalty on the part of the Knights of Columbus to the Church, notably the aid given the Catholic University, that have stamped the Order as truly Catholic and won the approval of the Church. He spoke of the "persecution" in France, Italy, Portugal and Spain, where the people, through long inactivity and indifference, are hopeless and helpless in the hands of their enemies.

"There is one great question and problem that perplexes the world to-day and in which the Church is deeply interested because it affects not only the welfare of her own members but the general welfare of society," the bishop said. "It is the social question. The desire and effort of men to better and improve their social conditions, so long ignored and abused by the powerful and rich in every land, have so fired men with frenzied pas-

sion that they have been captivated with the programme and principles of reform presented to them by Socialism and by the methods of physical force offered by anarchy. The material benefits to be derived from these efforts of reform have caused them not only to ignore religion as an element in the solution of their problems, but to consider it as a barrier and a hindrance to the success of their plans.

"Fortunately, there is an awakening in this country to this danger that threatens the welfare and security of society, and there is an earnest desire on the part of all right-minded and public-spirited men to seek the solution of these social problems." Bishop Anderson maintained that "without this religious and moral element awakening the conscience of every individual—of the capitalist as well as the laborer, of the legislator as well as the legislated—all effort for a solution of the problem is fruitless and hopeless."

After the Mass the delegates boarded the steamer Rose Standish and the pleasant and novel departure from usual convention routine was made of holding the first stated session during a sail down the harbor. Mayor Fitzgerald, who was on board, made the opening address and welcomed the delegates to the city. Supreme Knight James A. Flaherty responded. On Wednesday the business sessions continued at the Hotel Somerset.

A net increase of 19,326 in the membership was shown in the annual report. The total membership on June 30 last was 302,074. The number of councils was 1,630, against 1,593 a year ago. Dealing with the finances of the Order the report says: "During the year there was collected from all sources, including special funds, \$1,644,109.28. Adding balances on hand and subtracting disbursements it will be seen that we have assets on hand, exclusive of special funds, over \$4,500,000. Our assets increased during the year by over \$500,000.

"As indicated by the statistics, our condition is a healthy one and our growth, while conservative and about the same as the preceding year, was entirely satisfactory."

In the afternoon Supreme Knight Flaherty laid the cornerstone of a new building for Mt. Benedict Council, at Somerville, with the other Supreme officers and delegates in attendance.

On Thursday Supreme Knight James A. Flaherty was reelected. His name was placed in nomination by Michael J. Ryan, of Philadelphia, who made an address that was full of loyalty for the head of the Knights, who has already served two years in the office. Mr. Flaherty's name was heartily seconded from all over the hall and he was elected unanimously.

The session was addressed by Bishop Anderson, who was given a cordial welcome. He was escorted to the platform by District Attorney Pelletier. The other Supreme officers elected were: Deputy Supreme Knight, Martin H. Carmody, Grand Rapids, Mich.; Supreme Secretary, William J. McGinley, New Haven, Conn.; Supreme Treasurer, Daniel J. Callahan, Washington; Supreme Advocate, Joseph C. Pelletier, Boston; Supreme Physician, Dr. E. W. Buckley, St. Paul, Minn.; Supreme Warden Thomas J. McLaughlin, Newark, N. J.; Supreme Chaplain, the Rev. P. J. McGivney, Middletown, Conn.

St. Paul was chosen as the city for the meeting of the Supreme Council in 1914. It was decided not to change the national headquarters from New Haven, Conn., to Washington, D. C., thereby disposing of the proposition to build a million-dollar home for the organization in the nation's Capital.

M.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, AUGUST 16, 1913.

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### The Mexican Situation

Francisco de la Barra arrived in New York on August 8, on his way to France, where he is to represent the Huerta Government. Señor de la Barra was provisional President of Mexico after the fall of Diaz and has had much experience in diplomatic posts of one kind or another, including several years' residence in the United States. The opinion of such a man on the present situation in Mexico is worth hearing and should carry no little weight. According to the New York interview he gave to the press Señor de la Barra has left no doubt in the minds of those who have talked with him that President Wilson's determination not to recognize Huerta is believed by him to be the only obstacle in the way of peace and constitutional government in Mexico. He is sure that any form of intervention instead of improving present conditions would have the contrary effect. All parties would unite to resent such action. Señor de la Barra's view is entirely optimistic, for he believes that the ordinary rules of international law and comity will be resorted to by all who are really desirous of seeing the difficulty settled. All these statements are quite in accord with the valuable communication from AMERICA's correspondent which is printed in this issue. Before the proffer of friendly offices, with a view to the pacification of warring factions, it is all important to form a just estimate of the leader on whose conduct so much depends. The picture of Huerta is most reassuring. He seems to be the man of the hour and is far from being the bloodthirsty usurper that he is represented to be by some not wholly disinterested parties. Our personal acquaintance with our Mexican correspondent, who is a man of the highest character and attainments, and his prominence in the new Catholic party in Mexico justify the belief that his statements and views will throw a helpful light on an international problem of unusual complexity.

### A Lesson from the Jews

The action of the Secretary of State in requesting that a clause safeguarding the civil and religious liberty of the people affected be inserted in the Balkan peace treaty, is of special interest to Catholics. There are wide sections in those regions where Catholics are discriminated against because of their religion, but it was not the existence of Catholic disabilities that stirred the State Department to action. There are scarcely 150,000 Jews among the six millions of Rumania's population, but there are over two millions in the United States, and these have had the interest and the influence to find powerful mouthpieces in Congress. It matters not what precisely the civil disabilities of the Rumanian Jews consist in, but whatever they be their brethren are to be commended for taking every legitimate means possible to have them remedied. Their success a short time ago in preventing the renewal of a long standing and important treaty with a friendly Power, because in return visits to Russia their freedom of travel was restricted, is a striking instance of their activity in protecting their interests and of the power they can exercise.

The process is very simple, and in a good cause is worthy of imitation. They use their business and other connections to bring pressure on the press and public men, on leagues, parties and associations, and thereby on Representatives and Senators, until finally Congress is in motion, the State takes executive action, and St. Petersburg and Bucharest take notice. In commending some weeks ago this benevolent activity of Americans in rescuing persecuted Jews, whether in Russia or Rumania, we asked why the "civil disabilities" whereby an anarchistic Republic is crushing out the life, not of thousands, but of millions of Catholics in Portugal, are completely overlooked. There churches, schools and asylums are seized and sacked; all who dare to teach or defend Christian truth are imprisoned and proscribed; bishops and priests and nuns are hunted like wild beasts or flung into filthy dungeons, without charge or trial or power of appeal; the press is throttled, and religion and morality and the elementary decencies of civilization are so monstrously outraged that non-Catholic visitors have declared in the London press that the hideous horrors of the situation are indescribable.

Well, there are some fifteen million Catholics in the United States. Some three million of them have votes. Our State Department is as responsive to them as to any others when they demand action in a just cause, and speak loud enough to be heard. If we keep silent we have no right to blame President or Cabinet or Congress. The Secretary of State would not have appealed to Bucharest if those interested had not appealed to him. Many Catholic rights were disregarded here and in the Philippines until the Catholic Federation impressed this fact on the Government, and also that it was speaking for the whole Catholic population. As we write the Fed-

eration of American Catholic Societies is in session; they have voiced in this matter the feelings of fifteen million Americans in protest against Portuguese oppression, and of the larger non-Catholic millions who are lovers of justice in this land. A week ago the Central Verein of German-American Catholics presented the same protest, and their sentiments will be reiterated this week by the Catholic Congress of Austria at Linz, and of Germany at Metz. Christian civilization is united in the demand that the anti-Christian brutalities of the Atheistic Portuguese junta shall be ended.

But we must not be content with paper resolutions or making a demand in ink; we must enforce it with all the power and resources that our American citizenship places in our hands. Catholics also should open up the columns of the press, and enlighten the leading men of city and State, and capture the interest and eloquence of Congressmen and Senators and Secretaries, and so induce our Cabinet and diplomats to plead as strongly for the elemental rights of Catholics in Portugal as of Jews in Rumania. In this matter, and not a few others, we can very well take a lesson from our Jewish fellow-citizens.

#### Summer Contagion

This is the time of year when one reads frequent cautions in the press to summer tourists, counselling them how to avoid the dangerous diseases which threaten those who travel. There is a growing sense of the perils of bodily infection. But it is odd how very obtuse men still remain to the perils of more dangerous contagion of another kind. You are told by the careful newspapers that you must not let your children use the common drinking cups, nor remain too long in crowded apartments, nor eat food that shows signs of taint. These things would invite disaster. But these same children may carry their curious little minds, their eager ears and searching eyes into all manner of dangerous company. They may search the corners of newspapers, which flare with indecent prints, and reek with the details of moral evil. They may look at suggestive pictures. Books which are tainted with impurity pass into their hands very easily; are left about on tables, or come at call from obliging libraries. The summer's relaxation and leisure give added opportunity for these things to soil and stain. Idleness, even vacation idleness, has not ceased to be the mother of evil. Loose and unprincipled companions are plentiful in public places. The occasions of moral contagion are everywhere about your child.

Physical infection, bad as it is, can be got over. It is, after all, a lesser evil. But moral infection is altogether a huge misfortune. The acute malady of the soul may, indeed, pass away, but the scars remain in memory and heart. Summer, so the doctors say, is a time to be prudently on one's guard against infections of the body. Quite true; but as much prudence should be used in guarding our children against the infections of the soul.

#### Abuses and Uses of Motion Pictures

Is the omnipresent "movie" demoralizing the public taste and sapping the character of its devotees? An instructive article in the *July Month* on "Some Social Effects of Picture-Shows" throws some interesting light on the subject. In a town of 9,000 people, over a thousand, chiefly the young and the poor, had been packing a picture palace every night for three months, and it is still in full swing. The bakers and butchers complain that they had lost nearly half their trade, especially Saturday nights, because their customers had sacrificed the usual quantum of bread and meat for the picture show. Some had even borrowed loaves and sold them to get the price of admission, and the writer found, occupying a sixpenny seat, a woman from whom she had received that morning the following letter:

"Dear Madame Hoping you will be able to send me a skirt which my father is dying in the infirmary and me with eleven children and me having nothing to wear. And my eldest being out of her situation."

The "eldest" was there also. The school teachers found a considerable falling off in attendance and proficiency, and the children came with meagre lunches, or none, because they and their parents had spent the wherewithal at the picture palace. The priest reported that Benediction service was poorly attended, and the choir had sadly degenerated, as choir-practice was neglected for the "movies." However, the attendance at saloons, or public houses, as they call them in England, had also fallen off, and the public-spirited owners were getting up a petition to have the "Palace" suppressed. The weekly cases of drunkenness before the magistrates had dwindled from twenty to four or five. We understand that New York saloon keepers are experiencing the same difficulty, but that the other effects mentioned have also resulted here, often in a much more aggravated form.

The English entertainment was clean, but of no educational value. Mock heroics and impossible romance were loudly applauded, but the only historic scene, which included the Charge of the Light Brigade, Queen Victoria and Florence Nightingale, was received in silence. The children went home after ten, too tired to be in condition for school next day, but their imaginations surfeited with scenes and images and pictures of life that contrasted painfully with their squalid surroundings. Discontent was planted in their minds, and a tendency to do something desperate that would raise them to the level of the heroes and heroines of the palace. As a mother expressed it: "It makes the boys and gals too big for their boots, and that's the truth."

But when the pictures presented are positively immoral or cunningly suggestive of evil, as too often happens, the pernicious results are intensified and multiplied. And such exhibitions are on the increase. We saw, a few days ago, four new motion picture theatres going up in one of the poorest tenement districts of New York. There

is reason to believe that their exhibits will not be scrupulously choice, and there are many Catholic children in the neighborhood. Catholic parents have, therefore, a special duty to be on their guard, as against any other fountain of evil, and see to it that their children shall gratify their thirst for such exhibitions only where decency is respected. Even so, they should aim to keep the thirst under control. The motion-picture and theatre "habit" is an evil in itself, apart from the character of the presentations and the incidental loss of time and money. It generates a taste for the morbid and unreal, and its domination implies the weakening of the will and the sapping of character.

Our objection, of course, is not against the moving picture, but the abuse of it. It can be, and has been frequently put to highly moral and educational uses. Some of these theatres only use films of an elevated character, and it is encouraging to know that they are well patronized. Several of our schools have historic, religious and scientific picture shows on their program and have taken out licenses for the purpose. Some award admission cards for regular attendance at Sunday-school and church services, for improvement and proficiency in class, etc. The extension of the Catholic picture show is eminently desirable, in itself and as an antidote, but is greatly hampered by a scarcity of suitable films. Yet the history of the Catholic Church, its heroes, martyrs, missionaries, discoverers, its architecture and paintings and sculpture, and the Bible itself, present inexhaustible material. There is a fortune awaiting the Catholic genius who will construct from it adequate scenarios.

#### A "Poet's Bank"

The resourceful Parisians are said to have devised a new plan for the relief of indigent but deserving geniuses. The French capital, as all the world knows, has been time out of mind the home of a multitude of poets, artists, dramatists, etc., who have died, unfortunately, of starvation just as they were about to win deathless fame by the production of a masterpiece. But the "Poet's Bank" will doubtless keep such distressing catastrophies from happening often in future. The institution serves its purpose thus: A lean and hungry votary of the Muses, let us suppose, has all but finished an "epoch-making poem." The wolves, however, are howling at his garret door and a stony-hearted landlord demands the rent. At this crisis of his fortunes the poet wraps his thread-bare cloak around him and clasping to his bosom a precious manuscript makes his way to the Poet's Bank and offers a poem to the benignant teller. The latter promptly hands it to a board of critics, who are always in attendance, they read the manuscript carefully, and if they agree that the work is likely to prove a masterpiece, the bank accepts the unfinished poem as collateral, and advances the famished author enough money to appease his landlord with and buy a dinner. When his strength and

spirits have been restored he, of course, completes the poem and takes his place among the immortals. What happens when the hungry poet proves to be only a poet-aster is not stated. Perhaps he is kindly advised to give up writing verses and adopt instead some more remunerative work. Unfortunately, however, he is free to reject this good counsel.

The idea underlying the Poet's Bank seems to be capable of wide application. If all the humdrum artists, playwrights, musicians, versifiers, and story writers in our large cities could be induced to submit their best work to a competent board of critics and would then agree to abide by the judges' decision, many a "genius" would have to abandon a calling for which he or she has little or no talent, and take up some useful employment instead. This would be a great benefit to the country at large. For thousands of men and women are constantly producing a plethora of songs, verses, stories, plays and pictures, which are of little or no artistic or literary value, which have nothing uplifting or ennobling about them, but are meant to gratify the unrefined tastes of those whose chief intellectual diet is derived from cheap periodicals. If an institution something like the Poet's Bank were really practical, what a quantity of worthless writing the public might be spared!

#### "The Holy Catholic Church of America"

A mighty stir is being raised these days within the bosom of the Protestant Episcopal Church in this country as to the desirability of changing its present name to that of "The Holy Catholic Church of America." Already preparations are under way for the battle to be fought at the coming General Convention to be held in this city next October. In the meanwhile heated discussion is going on apace among prominent Episcopal clergymen, and all sides of the controversy are represented by zealous supporters.

In a sermon recently preached in Trinity Church, New York, the rector, Dr. Manning, came out with a bold presentation of his views on the matter. He said that the present legal title of the Church is wholly incorrect and misleading:

"It is a cumbersome and ugly title, which ought to be changed, because it is a modern innovation, because it misrepresents the Church and misleads people as to her true character. It puts the Church in the light of a modern denomination, instead of in its true light as a part of the ancient, historic Catholic Church. Why should any one to-day want to fight for the word Protestant? It reflects the controversial spirit of a bygone age. We have progressed beyond it."

Dr. Manning further asserts that this change, far from being merely in the initial formation period, is now actually in operation. And sooner or later it must be officially recognized. "Progress may be resisted for a time," he says, "but not permanently. It may not be done

in the coming convention. That is a small matter. I have no wish to see it carried by only a small majority. But I do want to see the Church advance toward it, and the Church is advancing toward it. It is certain to come, because the Truth must have its way."

At the other end of the gamut is heard a different song from the Rev. Mr. G. Monroe Royce. He considers the "repudiation" of the Church's name a mere piece of "ecclesiastical foppery and snobbery, un-American in spirit, and advocated, for the most part, by high churchmen of England, who are altogether out of sympathy with our traditions and democracy." He bids "these hypercritical, fidgety clerics" forget not the mighty schism that rent in twain this Church in 1873, because of questions that should never have been urged. And he asks with impatience whether "Christian ministers or *priests*, at the very time that their Church is calling upon the whole Christian world, Catholic and Protestant alike, to cast aside their differences and unite as one brotherhood in presenting the message of the crucified Christ to all mankind," can find nothing better to do than "to throw this apple of discord into the councils of the Church."

And so the merry chorus goes on. "What's in a name?" we are tempted to soliloquize. And the answer comes: There is more in the name of "Catholic" than is dreamt of in the philosophy of the Protestant Episcopal communion. That name stands for the continuity and universality of the one true Church of Christ. It connotes a common faith, a common head, the same baptism, the same Sacraments, the same origin in Christ. When the Protestant Episcopal Church of America can point to identity of belief in its members in *all* the truths that Christ came to teach mankind, when it can trace back in an unbroken line of uninterrupted continuity the succession of its hierarchy to the Prince of the Apostles, upon whom, as on a rock, Christ firmly established His Church, when, in fine, it can show that the same seven mighty channels of grace that Christ instituted still give and sustain the supernatural life of its flock, then, and then only, may it justly lay claim to the title of the One, Holy, Catholic and Apostolic Church, not of "America," but of Christ.

### Indigestion and Crime

Here is a specimen of the pagan nonsense with which the August *Atlantic Monthly* supplies its readers:

"Crime is dependent to a great extent on health. Poverty causes ill health; ill health causes crime. . . . Religion does not affect crime one way or another. The greatest criminals are often religious. Medieval Europe was religious and criminal, and there are many other instances which might be cited. Honesty is inborn in all; it is part of the 'Light, which lighteth every man that cometh into the world'; it requires no teaching. What must be acquired is the ability to give effect to it. Crime is a physical, not a spiritual disease."

Now that the light has broken, we must change our antiquated ideas of criminals. Has that lean and fallow alderman accepted a bribe? Prescribe for his dyspepsia at once. Has a portly bank president absconded? Well, if his appendix had only been removed, no doubt, he would now be an honored and trusted official. Beware, too, of the church-going Christian. He is just as likely to steal your purse, or burn down your house as is the atheistic anarchist. More likely, indeed, for the "greatest criminals," it must be remembered, "are often religious." The "Ages of Faith," when numerous saints walked the earth, prove that conclusively. But, perhaps, the editor of the *Atlantic Monthly* was nodding and by mistake inserted as a serious article in the body of his magazine what was written as a satirical paper for the "Contributors' Club."

### T. V.'s Good Wishes

"T. V.," a credulous correspondent of the *New York Nation*, writes from peaceful Alabama an unintentionally amusing letter on "Catholicism and the Roman Hierarchy." He apparently believes that the eleven Catholics who worked with him as members of the Board of Education in one of our large cities and who served "the public schools to the best of their ability," were acting, nevertheless, "in flagrant opposition to the commands of the Church." Then after a very impressive display of his familiarity with Roman Encyclicals, he ends his letter with these benevolent words:

"One thing more I think it opportune to say—it is high time that Protestant speakers and writers should stop their indiscriminate condemnation of Catholics, stop confounding all Catholics with the Roman hierarchy. . . . If with the passing of the present Pope the papacy itself should lapse, and the whole Curia Romana should melt into thin air, it would be an inestimable blessing for every Catholic community on earth, and rid the world of what is at once a menace and a disgrace to modern civilization."

As we have long been dreading that some one would at last discover the Papal Decree that forbids American Catholics to serve on Public School Boards, we read with fear and trembling "T. V.'s" citations from the letters of the last three Popes. Intense was our relief, therefore, to find that even his keen eyes had not discovered the fatal document. Catholics, therefore, may still go on serving on Public School Boards, and the thousands of Catholic teachers in the public schools of the country may continue to hold their places until T. V., or one of his friends, succeeds in proving conclusively that by so doing they are "acting in flagrant opposition to the commands of the Church."

It is much to be feared, moreover, that in spite of the benevolent Alabamian's warning, most of his clearer-headed fellow-Protestants will not drop their habit of "confounding all Catholics with the Roman hierarchy." As Catholicism and the Papacy have now been associated

in the popular mind for some time, even T. V's letter to the *Nation* will do little, in all probability, to dispel the delusion. The fervent aspiration with which he concludes his letter will doubtless awake an echo in the hearts of many of the *Nation's* readers. But the passage is not at all polite.

—•••—  
The *Edison Monthly* has taken in the spirit in which it was offered by AMERICA a correction of a statement in a former number, reflecting on the belief and practice of Catholics. The retraction is handsomely made, and is here reproduced:

"It was stated in the July number of the *Edison Monthly* that the name 'Tower of Butter,' Rouen Cathedral, came from the fact that the funds necessary to build the Tower were derived from sales of indulgences to eat butter during Lent; this on the authority of Baedeker's 'Northern France.' AMERICA, the well-known Catholic review, takes exception to this statement.

"The *Edison Monthly* wishes to apologize for its error and to say, on the authority of AMERICA, that indulgences are not and never have been sold, and that the Butter Tower fund received the alms of the pious in return for Lenten dispensations from the rule of abstinence from butter."

#### THE AIR OF "THE STAR-SPANGLED BANNER"

The New York *Evening Sun* of August 7 aimed one of the smart editorials it so much affects at a resolution of the Catholic Central Verein which condemned the use of "America" as a national anthem. The main reason offered for its exclusion—that the "land of the Pilgrim's pride" was a land of bigotry and blue laws, racially unrepresentative of the United States and opposed to the essentials of American freedom and enlightenment—did not lend itself to irony; but a speaker having remarked incidentally that it was unworthy of our nation to borrow its national air from a country against which we fought two wars to secure and maintain our independence, the *Sun's* literary light played around this statement for a paragraph. The convention in declaring its preference for the "Star-Spangled Banner" had "got out of the frying pan into the fire" for "no one," the writer thought, "has any doubt at all about the English origin of the tune to which we sing 'The Star-Spangled Banner.'"

Well, the *Sun* is quite wrong. No less an authority on musical history than Dr. W. H. Grattan Flood is quite certain that the tune is not of English origin at all, and gave his proofs in the *Ave Maria*, July 6, 1912. Key directed his song to be sung to the air, "Anacreon in Heaven." This song was first published in America by Mathew Carey an Irishman in "The Vocal Companion," 1796. Now, the London record indexes show that Stafford Smith, the alleged English composer of the air, entered the copyright of his "Fifth Book of Canzonets," the collection which contained it, on May 14, 1799, and he had only arranged the tune in form of a glee; and though he lived till 1836, he never laid claim to its composition. "Anacreon in Heaven" had in fact been printed in 1771, before Smith had published anything. The music and words were reprinted by Anne Lee, of Dublin, in 1780, and it had appeared in many collections before Smith included it in his.

Dr. Grattan Flood asserts that the tune is Irish, and was probably composed by Turlough O'Carolan, the last of the Bards, about 1730. The words "Anacreon in Heaven" certainly originated in Ireland previous to 1770, though they were slightly altered in the subsequent reprints, and the air has all the char-

acteristics of O'Carolan, as a comparison of "Anacreon" with his "Bumpers, Squire Jones," will make evident. The legend of the air's English origin was created by Chappell, who mistook Smith's collection for his composition; and Mr. Sonneck, chief of the Division of Music in the Library of Congress, followed Chappell. Dr. Flood has demonstrated their error; hence the preference of "The Star-Spangled Banner" to "America" on grounds of origin, involves no inconsistency, and the *Sun's* little barb misses its mark. If, as seems probable, this magnificent national air came originally from Ireland, there is a fittingness in its being set to the deathless song that was inspired by the sight of America's flag floating triumphant from Fort MacHenry. Dr. MacHenry, Washington's army surgeon from 1776 and Secretary of War in 1796, and for whom the fort was named, was an Irishman.

M. K.

#### LITERATURE

**Fortitude.** By HUGH WALPOLE. New York: George H. Doran Co. \$1.40 net.

This "true and faithful account of the education of an adventurer" takes 484 closely printed pages in the telling, and leaves the reader expectant at the close. The adventures are only sensational in the derivative sense of the word, being the subjective experiences in ordinary life of one whose tastes, character and inherited tendencies are quite out of plumb with the ordinary. There is no derring-do and little action—youth in Cornwall, a typical secular boarding school, a London book-shop, novel-writing and marriage summarize the incidents—but in a narrow circle of life a complex and sensitive mind is slowly and painfully but surely working out its development through shoals of doubt and shocks of circumstance; and the author, who would seem to have lived through what he writes and acquired laboriously, like his hero, the art of revealing himself interestingly, reproduces with photographic exactness whatever contributed to the final evolution.

The hero, Peter Westcott, is the only child of a proprietor in Cornwall. Repelled by a tyrannical father and kept apart from an invalid mother, he mingles with the people and loves them, and so, while in London or elsewhere, he is still in Cornwall. This is the key to the story's comprehensiveness as well as charm. One, and perhaps the chief, reason why "the American novel" has not yet appeared is that America is too big to know and love comprehensively and intensely. One can understand one's own town or county,—and perhaps State, if it is small and racially and historically unified—but a large agglomeration of counties and States can only be understood in a general way; and generalities are not convincing. The nearest approach to Ireland's national novel is "Knocknagow"; not that it is a literary masterpiece—Canon Sheehan has written several that surpass it in that way—but because Charles Kickham knew his village thoroughly, loved it intensely, and had sufficient art to express himself. The people of any place are humanity in a nutshell, and if one has the art to picture them essentially as they are, he has pictured the essentials of human nature. The local colorings are differentiations which describe other people by way of contrast. It is for this reason that the "Fortitude" of Cornwall is truer of New York and Indiana and California than many stories that pitch their scenes in those localities.

Westcott was an explorer in search of ideals, but though unsatisfied with the commonplace, was eager to make friends with it. He was also in constant conflict with the evil passions which he had seen conquer his father and grandfather. Denied religious teaching, he cries out in sorest stress to the God he vaguely yearns for, but his ordinary stimulus is the brave example of a Cornwall peasant and the motto of another: "It isn't life that matters, but the courage that you

bring to it." A picture he had seen of a hero represented as riding a lion, painfully but masterfully, incited him to ride down the beast within him; and a goodly array of characters, evil and good, and all clearly defined, hindered and helped him. Mrs. Launce, the Anglo-French authoress, who "with common sense and tenderness and a wide and accurate knowledge of humanity, combined a deep spiritual belief in the goodness of God," told him, "don't play for safety, it's the most dangerous thing in the world"; and an aged writer of high repute advised him after he had written a "best seller":

"Against the voices of the World and the Flesh, against the glory of power and the swinging hammer of success, you must remember you are here for one thing only—to listen. The whole duty of Art is listening for the voice of God. . . . Never mind if they tell you that story-telling is a cheap thing. It is the instrument that is given to you; and if when you come to die you know that you have heard, and what you have heard you have written, Life has been justified. Nothing else can comfort you. There must be restraint, austerity, discipline. Words must come to you easily, but only because life has come to you with so great a pain. The artist's life is the harshest that God can give to a man. Fortitude is his only weapon of defence."

Westcott, in his desperate struggle against an evil inheritance, became centred on himself. Nora Manogue, the finest of many fine characters, taught him to be brave for others, to act "not because of yourself, but because of everything you can do for everyone else." When he is resolved to do so in the hardest definite instance, he hears the voices of the storm blessing "all sorrows, torments, hardships and endurance that demand courage. Blessed be these things, for of these things cometh the making of a Man." And he felt himself riding the lion, painfully but masterfully. "Fortitude" is a story that one will like to linger over after it is read. It is reminiscent of Thackeray at his best, mellowed with the charity of well-proportioned truth.

M. K.

**The Immigrant: An Asset and a Liability.** By FREDERICK J. HASKIN. New York: Fleming H. Revell Co.

This book is a reproduction of a series of newspaper articles which appeared in nearly fifty leading dailies in the United States, and which created considerable comment at the time of their publication and attracted widespread interest and approval. The author is a well-known newspaper correspondent. The materials for his present work have been drawn mainly from the exhaustive reports of the Immigration Commission. He has, however, added many personal observations of his own on immigration conditions, both at home and abroad. At the request of numerous readers in all parts of the country he has now incorporated these articles into the present volume.

Though we cannot say that Mr. Haskin's work is an exhaustive treatise on the subject of immigration, it is, on the whole, a fairly comprehensive study of a many-sided problem. He begins by tracing the history of past human migrations from Babel and its confusion of tongues down through the long wanderings from the Aryan cradle-home to the present great migration to America, which he considers nothing but the continual flow of the stream that began centuries ago with the wanderlust of the Aryan peoples.

In his next chapter, "Coming to America," he strikes the keynote of his study proper by thus formulating the great problem that confronts us: "Each year approximately a million aliens swarm to our shores. Guided into proper channels and surrounded by proper influences, these aliens may be transformed into good American citizens and made to constitute a great political and economic asset to the nation. But if left to form itself into colonies which come into contact only with the worst element of our native popu-

lation, if it be removed from the better influences of our national life, never learning our language, never adopting our customs, never sensing our ideals, and never catching the spirit of our civilization, it might become a permanent source of danger and a menace to the very life of the nation itself." Throughout the rest of the work the writer is at pains to show how this alien population, though it constitutes a great liability, can also be turned into a valuable asset for the country.

We cannot follow Mr. Haskin through the many phases of the question which he treats in "The Immigrant," so we shall confine our attention to a few only of the chapters that proved of more than ordinary interest to us. In his study of the "old" and of the "new" immigration he points out the great change that has taken place within the last few years in the character of the stream of humanity that is now flowing towards our shores. Unlike several recent writers on the subject, he inclines to the belief that the "new" immigrant from southern and eastern Europe is just as capable of transformation into a good citizen as his more fortunate and more capable brother from northwestern Europe—only the process is a longer and more tedious one. He does not seem to advocate any restriction in immigration other than that which already exists—he merely presents the arguments pro and contra, without committing himself to a defence of either side of the question. Here, again, he is in striking contrast with many late authors on immigration, notably with Dr. Warne, who, in his recent work, "The Immigrant Invasion," pleads strongly for further restriction on the ground of a grave economic necessity.

One of the most enlightening and at the same time one of the most painful chapters on the evils connected with immigration is that on "The Steerage Passenger." Thanks to the revelations made by the Immigration Commission, most of the big steamship companies have already done away with the horrors of the old steerage accommodations, but it is a blot on our civilization that such conditions should ever have been tolerated by a modern government.

Another chapter on immigrant homes and aid societies makes nauseating reading in some respects and has proved a painful revelation to many. While not a few of these societies have unquestionably done a great amount of good, particularly in the interests of friendless women and girls coming to America, the investigations of the Immigration Commission revealed a sad state of affairs in such homes as were conducted for "revenue only." Even the missionary homes were not always beyond reproach in this respect. Here also the disclosures have resulted in rescuing many hapless victims from further exploitation.

Possibly a big surprise is in store for the reader in the chapter on "Immigrants and Crime." "The American people," says Mr. Haskin, "have come generally to accept as gospel truth the oft-repeated statement that the aliens coming to America are distinguished for their criminal tendencies. And yet every investigation that has been made points to the conclusion that if there is any difference between the immigrant and the native American in this regard, it is in favor of the foreigner rather than against him." This may not prove very flattering to our smug national self-satisfaction in the matter of our morals; however, the facts seem to be against us.

But by far the most pitiful and most revolting phase of the whole immigration question is, without a doubt, that of the white slave traffic—the importation and harboring of alien women and girls for immoral purposes. So startling, in fact, was the report made to Congress by the Immigration Commission that within three months after its filing a law was passed against the infamous cadet system, adding to the list of deportable aliens "persons who are supported by, or who

receive in whole or in part, the proceeds of prostitution." The whole nasty business makes such sickening reading that we turn from it with a sigh of relief, and we breathe a prayer to heaven that this crime that cries aloud for vengeance may be stamped out of existence by those upon whose souls rests the responsibility of protecting from a slavery worse than death the helpless, unsuspecting immigrants we welcome to our shores.

In conclusion we would say that we cannot, with one of Mr. Haskin's enthusiastic reviewers, consider his work "an encyclopedic handbook on the subject of immigration," nor can it, in our opinion, lay claim to any great depth of thought or originality of treatment. It is rather an easy and popular presentation of the more salient features of the immigration question and, as such, will be welcomed by the ordinary reader.

N. P. B.

**Historia de la Compañía de Jesús en la Asistencia de España.** Por el P. ANTONIO ASTRAIN, de la Misma Compañía. Tomo IV. Aquaviva (segunda parte) 1581-1615. Madrid: Administración de Razón y Fe, 1913. Precio, 10 pesetas.

No one who is familiar with the labor of present-day historical research can fail to be surprised at the progress which Father Astrain is making in his monumental History of the Spanish Assistancy of the Society of Jesus. In this fourth volume of 812 pages, he concludes his account of the generalship of Claudius Acquaviva. Readers of the preceding volume will recall that the author divided his history of the fifth generalate into three sections. The first, relating to matters of religious discipline and spirit, was dealt with in volume III. In this fourth volume are contained the accounts of the Jesuit Course of Studies and of the Missions.

Father Astrain finds himself obliged to warn his readers that from henceforth his work must take on a more compendious manner of treatment. Not compendious, indeed, in the sense of a mere abbreviation of existing material, for he declares himself confident that every chapter of his work contains matter quite new and hitherto unpublished; but brevity and conciseness are required because of the vast range which his growing subject demands. The growth of the Order, its extension through the vast regions of the New World, its surprising activity in the sphere of letters, its social energies, all make impossible the detail for which space was easily found in the simpler chronicle of its beginnings.

A glance at the matters treated in this volume will convince the reader that here is perhaps the most generally interesting of the numbers so far issued. We read of the formation of the *Ratio Studiorum*, and the rise of that great school of Jesuit writers, in Theology, Asceticism, History and the Humanities, which marked the rule of Acquaviva. Those were the days of Suarez, Toledo, Sánchez, Molina, Valencia, Vasquez, Ripalda, Rodriguez, Álvarez de Paz, and Ribadaneira, to name only some of the more eminent men of the epoch.

In the second book of the volume the story is told of the great controversy *De Auxiliis*, surely an interesting chapter in the history of theological disputation! More than two hundred pages are devoted to the narration of the various phases of this great debate.

In the third book comes the story of the Missions. There the author has been at great pains to collect his material. In Mexico and Lima, in Santiago de Chile and Buenos Aires, in Asunción and Rio Janeiro, not to speak of other American cities, he has sought documents and data. He acknowledges gratefully that all doors opened freely at his approach. Two chapters of particular interest to American readers are those upon the Missions in the Philippines, from 1581 to 1615. Other chapters tell of the missions in Mexico, Peru, Quito, New Granada, Paraguay and Chile.

The candor and frankness of Father Astrain are admirable. How carefully the mechanical part of the work is done appears from this, that the list of "errata" contains but three items.

E. F. G.

**Newman's Apologia Pro Vita Sua.** The Two Versions of 1864 and 1865. Preceded by Newman's and Kingsley's Pamphlets. With an Introduction by WILFRID WARD. New York: Henry Frowde. Oxford University Press. 50 cents.

When the Rev. Charles Kingsley in the course of a review he wrote of Froude's "History of England," lightly remarked that "Truth, for its own sake, had never been a virtue with the Roman clergy. Father Newman informs us that it need not, and on the whole ought not to be," nothing certainly was further from Kingsley's thoughts than a desire to promote the spread of Catholicism in England. Yet that fortunate passage gave occasion to Newman's writing his incomparable "Apologia," a book which for perfection of style and for autobiographical charm ranks among the world's great works. Moreover, it has doubtless lighted thousands of groping Protestants into the true Church. We shall always feel very grateful to poor Mr. Kingsley for the service he unwittingly rendered the Catholic cause when he penned those memorable lines.

This "Oxford Edition" of Newman's masterpiece, except for the lack of an index, is quite complete. Mr. Wilfrid Ward's introduction explains the circumstances under which the book was written: how the work appeared originally in six successive weekly pamphlets that were awaited, it is said, as impatiently as were the instalments of Dickens' novels; how the author toiled at such high pressure that he sometimes wrote for sixteen and once for twenty-two hours running; and how enthusiastically the work was received by the Press.

It is interesting to observe how the revised text of 1865 differs from the original edition of 1864. Not a word, not a punctuation mark that Newman wrote is omitted, but brackets and footnotes indicate the variant readings. It is no little advantage to find bound into this book Kingsley's entire pamphlet. What a clumsy controversialist he was and what consummate folly he showed when he ventured to break a lance with the keen Oratorian! The low price of this volume, fifty cents, places it within the reach of nearly all. No educated Catholic should be without a copy of the "Apologia."

W. D.

**The Yoke of Pity (L'Ordination).** By JULIEN BENDA. Translated by GILBERT CANNAN. New York: Henry Holt & Co. \$1.00.

This is a story that is being advertised as the "novel of the winter in Paris." Unless the charm of its French has made the book especially attractive, it is hard to see how the author's treatment of his theme should do so. The question that M. Benda discusses is whether intense intellectual activity can for long exist together with a passionate love for others. The first half of the story, miscalled "the ascent," is a very objectionable description of the "hero's" liaison with a married woman. When he has grown tired of her he becomes an "intellectual." Then follows the "downfall." For he marries a good woman, who is content to leave him alone for the most part with his books. But a little daughter contracts an incurable disease and his compassionate love for the sufferer makes the "intellectual" father fall hopelessly beneath "The Yoke of Pity," so the world is deprived forever of the results of his speculations in philosophy. The author seems to hold that great thinkers have not been remarkable for the warmth of their affections. The Church, indeed, requires from her soldiers the renunciation of the charities of home,

and her doctors are of course celibates. One reason that she asks this sacrifice is to see spiritualized first, and then diffused among many, the love that would otherwise be centred on only a few. Thus are zealous apostles made, and the most successful are the tenderest. Many eminent philosophers have certainly been domestic men. Socrates, indeed, seems to have so neglected his family that a good case can be made out for Xantippe. But could not a long catalogue of deep thinkers who were loving husbands be drawn up?

The very striking and timely address on the social problems of the day with which the Right Rev. Bishop Anderson opened the annual meeting of the Supreme Council of the Knights of Columbus, in Boston, last week, has been published as the current number of *The Catholic Mind*. It is a discourse that will well repay perusal.

In view of the increasing popularity of the modern picture shows, considerable attention has been given by the Volksverein of Germany to this question. Not only are the stereopticon and cinematograph made serviceable for Catholic educational purposes, but a special section of the great establishment at M. Gladbach is devoted to providing pictures, films, machinery and lectures for Catholic societies. A magazine, "Bild und Film," is circulated in the interest of this work, and a series of brochures is being published known as the "Lantern Show Library." Three extensive pamphlets, written by specialists, have already appeared: "Lichtbild und Kino-Technik," by F. Paul Liesegang; "Kino und Kunst," by Hermann Häfker; and "Kino und Gemeinde," by Dr. Willi Warstat and Franz Bergmann. These volumes, as the titles indicate, offer a scientific explanation of the instruments themselves, a practical discussion of their relation to art, and a minute consideration of the use and regulation of the cinematograph by the community and by private organizations. Special attention is given to the correction of abuses and the need of proper censorship, as well as to all the requirements for private exhibits. The volumes are published by the Volksvereins-Verlag, M. Gladbach. Price M. 1.10 each for numbers one and two and M. 1.60 for number three of the series.

*The Messenger of Our Lady of Sorrows* is a new monthly magazine that the Servite Fathers of Evansville, Wisconsin, have started. The stories, verses and devotional papers with which the forty odd pages of each number are filled will profit, we hope, an ever-widening circle of readers.—The religious almanacs for 1914 are already appearing. The Society of the Divine Word publishes at Techny, Ill., the *St. Michael's Almanac* in four languages (20 cents), and the Franciscan Fathers of Paterson, N. J., have out their well-known *St. Antony's Almanac* (25 cents).—The Augustinian Community of Sixty-third St. and Oakley Ave., Chicago, have prepared a convenient little "Augustinian Manual" of prayers, which are preceded by a short life of St. Rita of Cascia.

Mgr. Benson's latest novel, "The Average Man," which will soon be published in this country, has been very favorably received by the London reviews. The *Times* calls it a "deeply interesting story which shows Monsignor Benson at his best." The *Spectator* gives the book an extended notice, in the course of which the reader is told:

"In this story Father Benson shows himself once again to have something of that combination of the idealist, the scholar, and the man of the world which brought fame and power to the Jesuits. We hasten to deprecate in advance any suspicion on the part of Father Benson that we mention the Jesuits in the unfriendly spirit he might possibly expect from a mere

Protestant critic. When Father Benson becomes 'silky' in his argument—to borrow a phrase which he applies to Anglican conceptions of Roman Catholic methods—he by no means has the silkiness of intellectual slyness. His silkiness, we fancy, is rather the result of a man of the world's desire to prove that he understands, sympathizes with, and is not shocked by, the ways of young men, and above all, of Protestant young men. Thus he frequently tries to conciliate by going more than half-way to meet the preconceptions of his opponents." The reviewer marvels at the way Mgr. Benson "is able to glorify his Church out of such extremely discouraging events" as those in the story, and calls the book "extremely readable."

The *Tablet* observes that though Mgr. Benson's "theme is an average man, the treatment is so altogether above the average that even drabness takes on color, and our attention, caught at the outset, is held riveted to the skilful analysis of the characters and the gradual working out of their various destinies."

The *Book News Monthly* for August contains a sketch of Thomas A. Daly, the "poet of dialect and lyric lays," by Susan Hunter Walker. "Mr. Daly's poems, 'Italice' and 'Hibernice,'" she writes, "touch a human chord which have made them popular far beyond the usual fortune of verse. The dialect is good, the Italian studies unique, and through the latter the author seems to have caught the inner spirit of the poor Italian immigrant, and he is the only writer who has attempted the difficult trick of their tongue. Mr. Daly has an object in his work, as well as having made it serve as an outlet for his poetic genius. To quote his own words, he is 'endeavoring to make the bulk of the American people realize that the Italian laborer is human and therefore lovable,' and the subjects of his verse are grateful to him."

A correspondent of the *New York Nation* pleads for the introduction of a new punctuation mark into our language. "To find in an article," he complains, "devoted to a certain author or book, among various quotations from the author or book under consideration, one or more quotations from another source (not indicated), all between the same kind of inverted commas, is very confusing to such poor mortals as have not the wide range of allusion of a Lowell or a Meredith." To make clear the distinction between quotations taken directly from an author under discussion and those from other sources, the correspondent suggests single inverted commas for the latter and double ones for the former, or vice versa. Better still, he writes, would be the use of the kind of quotation marks found in French and German books.

#### BOOKS RECEIVED

##### B. Herder, St. Louis:

The New France. By William Samuel Lilly, \$2.25.

##### M. H. Gill & Son, Ltd., Dublin:

History of the Catholic Church. For Use in Colleges and Schools. By Rev. James MacCaffrey.

##### Longmans, Green & Co., New York:

The New Testament. Volume III. St. Paul's Epistles to the Churches. By Rev. Cuthbert Lattey, S.J., 40 cents.

##### Burns & Oates, London:

Memoirs of Father P. Gallwey, S.J. By Father M. Gavin, S.J.

##### Latin Publications:

##### Ex Officina Libraria Giachetti, Filii et Soc., Prati:

Ius Decretalium ad usum Praelectionum in Scholis Textus Canonici Sive Juris Decretalium. Auctore Francisco X. Wernz, S.J. Tomus VI.

##### Fridericus Pustet, New York:

Psalmi Vesperarum et Completorii, 50 cents.

##### Pamphlet:

##### Oxford University Press, New York:

Prose Rhythm in English. By Albert C. Clark, 1 s. 6 d.

## ECONOMICS

## The Way to a Sufficient Food Supply

For some years we have been insisting on the obvious fact that the rise in prices is due mainly to the increase of consumers out of all proportion to the producers, so that instead of being, as formerly, a large exporter of food of its own production, the United States is approaching very quickly the time when the feeding of its own people will tax its capacity to the full. Many professional economists have not seen things in the same light. Why, we have never been able to understand; perhaps a certain patriotism has made them unwilling to abandon the old idea of the limitless resources of their country. Nevertheless, we have observed a gradual coming round to our view, and we were more than gratified lately in finding the Department of Agriculture of our opinion. We hope that our patriotism is not less than that of the other economists; but we hold the truest patriotism to be the looking of facts in the face, so as to adapt ourselves to new conditions. According to the Department of Agriculture, there is a growing deficiency of cattle for food. This is so certain that only those can deny it who ignore the action of the great packing houses in establishing themselves in Argentina and the striking importation of Australian meat in San Francisco, where a shipment of 450,000 pounds arrived in May, the harbinger of a regular trade to be established. The reason assigned by the Department for the deficiency is the obvious one, namely, the cutting up of the great western cattle ranges into farms, a process that is affecting also the Canadian ranges. It adds also what is a consequence of the deficiency, the extravagant depletion of the herds by the sending to the stockyards of young steers instead of allowing them to gain their full size and weight, and not only of young steers, but even of cows.

There is no reason to believe that the same practices do not obtain in Canada, where the supply of cattle is also unequal to the demand. Nor can the turning to Argentina and Australia supply the shortage otherwise than for a time. If these countries are to supply America, they will also have to make up to European countries, directly or indirectly, for the meat these have hitherto received from America. The meat problem, therefore, stated plainly, is: given an annual increase in the demand and an annual diminution of the stock ranges throughout the world what means will be efficacious to secure an adequate supply at a reasonable price?

The first thing one must notice in attempting a solution is the very uneconomical way in which land is used in our own Western States as well as in all new countries. Whether we use it for stock ranges or for grain we simply take what nature gives, with little or no attempt at preventing its exhaustion, to say nothing of improving its fertility. There is no reason on the part of the land why it should not produce a much larger crop of wheat than it does, and at the same time support a large number of cattle. The exhausted soil in the Dakotas producing some fifteen bushels to the acre, while, if properly cultivated, it could produce twice or thrice the quantity, proves this. The difficulty comes from the reckless way in which it has been abused. Persons took up large tracts, cropped them continuously with wheat, and when the soil began to give out, crossed the border into Canada to repeat the process.

The Year Book of the Department of Agriculture for 1912 points out in an article on Dairying in Semiarid Sections, the remedy, namely, mixed farming and a proper rotation of crops. It shows that while the wheat growers are always in a precarious state in such regions as Colorado, those who have added dairy farming prosper continually. When the

grain crop failed in 1910 and the legislature had to come to the aid of the farmer, the latter class was not only untouched by disaster, but even was lending its neighbors money to buy new seed and live until a better season. The grain grower could do little more than plough under his crop that failed. The farmer with the dairy herd could turn his into hay for his cattle. Moreover, and this is of greater importance, the possession of cattle to feed is an inducement to summer fallowing and to a judicious rotation of crops, which will keep the land in good condition and even tend to restore an exhausted soil. Besides, this rational method is essential to successful dry farming, by which large tracts of land that otherwise would remain untilled can be brought under cultivation. As soon as the grain growers of the American and Canadian West are changed into real farmers, we shall have wheat and cattle and butter and cheese and sugar and a variety of other things in abundance, and the producers will grow rich. This is a better way to prosperity than tinkering with tariffs and worrying railways. H. W.

## PULPIT, PRESS AND PLATFORM

A special staff correspondent of the *Montreal Daily Star* describes with reverent pen the scenes within the Monastery of Oka during the short period between the death of the beloved Abbot and the simple burial service.

"In the Chapter hall," says the writer, "where when living the great monk had so often exhorted his community according to the vigorous ascetic rule of his Order, the remains of Dom Antoine Oger, O.C.R., lay all day yesterday."

"The routine of the monastery is not disturbed by Dom Antoine's death. The bell rings now as always in the small hours to call the cowed monks from their bare beds. A few minutes afterwards their voices break through the silence of the night as they chant the sonorous Latin of the matins and lauds. Their regular round of work and prayer is prescribed. The abbot is dead, but the rule never changes; all is in accordance with statute, and every monk continues upon his accustomed way with bowed head and secure faith. When the shades of evening fall vespers and compline complete his day and he retires to rest. His day's work and prayer have been offered up for his dead superior."

"The rule of his Order ordains that when a monk dies all Masses said in the monastery until he is buried shall be said for his soul, and after that each father shall say three Masses. More than a hundred times a day now the supreme sacrifice is offered up for the repose of Dom Antoine's soul."

"... When Father Colomban, the prior, who was next in command to the Abbot, noticed that his superior had taken a turn for the worse, he decided to summon all the monks within reach. The bells were rung and the infirmarian went out of the room with the rattle in his hand, the rattle that is used every day to summon the monks to work, but is used once otherwise—to tell that a monk is dying. This rattle is the brethren's herald of approaching death, for they may not be told by word of mouth; and when the monks heard it on Friday, the white habited and brown habited figures began to gather in the sick room. There they knelt down, and amidst the holy mutter of the litanies for the dead that contain all the beauty of his venerable Faith, the Lord Abbot of Oka passed away peacefully."

"The monks find a holy consolation in the day and hour of his death. Not only was the day a feast day of significance—it was the anniversary of that day, big with fate for the Roman Empire, when St. Peter was freed from prison by an angel,—but it was on a Friday at three o'clock, as tradition has it, that the founder of Christianity died on his ignominious but glorious cross. And find consolation, too, as Father

Leopold said, in the saintly resignation with which the Abbot died. . . .

"The Chapter hall where the body lay yesterday is a long, austere room just off the high altar; and the simple catafalque is raised in the middle of it. There is no casket to enclose the body, but the dead Abbot lies in his robes with his gold embroidered mitre on his head and the purple stole that symbolizes his mission around his shoulders. At his head is the crucifix and at his feet a little table, on which incense burns always and where there is holy water for each father to sprinkle on the body as he completes his prayer for the dead. Two monks sit reading from a great psalter the Psalms of David; two monks reading all day and night; other monks come and, kneeling on the bare floor, tell their beads. Here, one thinks, is the thirteenth century back again. In this hieratic place dwells the austere holiness of the great monasteries in the time of the greatest Popes. *Et elegit David servum*, etc.! As one listens to the reading of the monks, these words come to one's ears with all their singular appropriateness, "And he chose David to be his servant, etc." Yes, indeed, the man who now lies dead must have been a real leader. There is power as well as peace in the finely chiselled features. The great white beard and eyebrows recall the abbots of medieval times who dictated to kings. The fingers twined together seem to have carried within them beyond the grave the evidence of things done. It is a peaceful face, with its strange olive color like a sky after a golden sunset. *Exultate*—the word catches one's eye in the psalter; and why, indeed, should those who loved him and now kneel by his body, not exult, for he was, as one privileged to say will tell you, a very perfect priest and friend, whose life has had a very perfect fulfilment."

#### ECCLESIASTICAL NEWS

An interesting decision on a bequest for Masses has been made by the Supreme Court of Indiana. The bequest provided that a certain proportion of the income of a trust fund was to be used for Masses every year for "all poor souls." The court found that while the objects of the testatrix's solicitude were uncertain, the charity was a public one, since it was of the essence of such a charity that the beneficiaries be indefinite and uncertain as to persons and numbers. The court said that such a Mass is public to all as a religious ceremony, and is a public charity as distinguished from a private charity, which it might be, if restricted to Masses for the souls of designated persons.

Bar Harbor commemorated on August 6 the three hundredth anniversary of the celebration of the first Mass, in Maine, by the dedication of the Church of the Holy Redeemer. The center of interest was the Apostolic Delegate, Most Rev. John Bonzano of Washington. He officiated at the solemn pontifical mass assisted by the Rt. Rev. Matthew Harkins, Bishop of Providence, R. I.; Rt. Rev. Thomas D. Beaven, Bishop of Springfield, Mass.; Rt. Rev. Daniel F. Feehan, Bishop of Fall River, Mass.; Rt. Rev. George Albert Guertin, Bishop of Manchester, N. H.; Rt. Rev. John Nilan, Bishop of Hartford, Conn., and Rt. Rev. Joseph J. Rice, Bishop of Burlington, Vt. The dedicatory sermon was preached by Rt. Rev. Louis S. Walsh, Bishop of Portland. In the evening solemn pontifical vespers were sung by Rt. Rev. Joseph J. Rice, D. D., Bishop of Burlington, Vt., and the historical sermon was preached by the Rev. Thomas J. Campbell, S. J., of New York, editor of AMERICA.

The Church of the Holy Redeemer was first started in 1907. It is an imposing granite structure, the finest of its kind at Bar Harbor, with a large square tower, and is very noticeable on a

street of fine public buildings. The cornerstone was laid by Bishop Walsh in 1907, and a historical sermon was delivered at the time by Father Campbell. The church has been in use for several years, but this is the first occasion of formal dedication.

After the dedication there was a banquet for the distinguished guests at which Mgr. Bonzano responded to the toast of the Pope; the Hon. E. de V. Morrell of Philadelphia to that of the United States, and Hon. L. B. Deary of Bar Harbor to one to the State of Maine. Other speakers were, Dr. S. Weir Mitchell, "Some Memoirs of Distinguished Catholic Prelates"; Bishop Harkins, "Reminiscences of Maine Catholic History." Rev. Thomas F. Butler for the parish of St. Sylvia, Rev. James D. O'Brien for the parish of the Holy Redeemer, and Right Rev. M. C. McDonough for the diocese of Portland.

On the following day a trip by special steamer was made around Mount Desert Island and through Frenchman's Bay, during which many places identified with the labors of the early Catholic explorers and missionaries were visited.

In connection with the Bar Harbor celebration the Sisters of Mercy from Portland took possession of a convent deeded to the diocese of Portland by Gen. and Mrs. Edward de V. Morrell, of Philadelphia, in honor of the event. The gift consists of a large house and two adjoining lots of land and will be used as an educational institution for the children of Mount Desert Island.

Another religious observance in connection with the Tercennial of the Church in Maine, will take place in Portland, on September 14.

The Eucharistic Congress of 1914 will be held at Lourdes, September 9-13. In 1915 it will be in Sydney; 1916 in Palermo; 1917 in Lima.

His Eminence Cardinal Farley heads the list of directors of the United Catholic Works of New York, which was incorporated on August 5 in the local Supreme Court. The purposes of the new organization as set forth in the petition are: "To promote and aid settlement and day nursery clubs and homes for boys and girls, employment bureaus, hospitals for the sick and convalescent, and homes for the aged; to promote and aid fresh air accommodations and summer outings; to promote the cause of social reform in all its various phases; to labor for the prevention of crime; to protect emigrants with a view of preserving their religion and assimilating them to our body politic as well as national life, and to be a centre of inter-communication between the various religious, charitable-social and benevolent associations of Roman Catholics of the archdiocese of New York." There are thirty directors of the organization. Among those chosen for the first year are the Right Rev. Thomas F. Cusack, Auxiliary Bishop of the diocese; the Right Rev. Monsignor Joseph F. Mooney, the Right Rev. Monsignor Michael J. Lavelle, Herman Ridder, former Justice Morgan J. O'Brien, Gerald Borden, John Whalen, Frank Smith, and James Butler.

The Sisters of St. Paul of Chartres sustained a great loss in the destruction of their convent, schools and church in the Tokyo fire. Sister Elizabeth Cormack writes a plaintive account of their need. "Fancy us now, 27 poor Sisters living in a small house which we rented at moderate terms from a good Japanese lady, and another small house for our orphans. The first days we had neither mattresses, combs, pillows, knives, forks, spoons, not even a pen or a piece of paper, nor a needle. Of course, we continue to sleep on the floor. Last October, after many years of hard labor and sacrifices and privations of all kinds, we succeeded in completing a fine

building for the primary school, which, though simple in its style, was greatly admired, especially the kindergarten, where we love to reap souls for Heaven, but we did not enjoy this building long. Also we had a dispensary where the poor and the sick were nursed, and for which good work we paid a medical doctor. This undertaking was the means of procuring annually more than 200 baptisms, and what a pity henceforth if we cannot continue!"

The Rev. Joseph Guillaume Forbes, of St-Jean-Baptiste church, Montreal, has been appointed Bishop of Joliette in succession to the late Bishop Archambault. The new bishop was born in Ile Perot, near Vaudreuil, in 1865. His great-grandfather came to Canada with the Highlanders shortly before the cession in 1758, a Scotch Catholic, whose son and grandson married French Canadians. The father and mother of the new bishop recently celebrated their golden wedding. The new bishop was ordained in 1888, and began his sacerdotal life in the parish of Caughnawaga, where, in order to equip himself for his duties, he learned the Indian language. He has written several devotional works in the Iroquois tongue. Here Father Forbes remained for fifteen years as assistant, and later became head missionary. His brother is head of the community of the White Fathers in Quebec, and a second cousin, the Right Rev. William McDonald, is Bishop of Alexandria.

The Rev. F. X. Brunet, formerly secretary to Archbishop Gauthier, has been appointed Bishop of Mount Laurier, a new diocese which has been carved out of the Quebec half of the Archdiocese of Ottawa with a Catholic population of about 30,000. The new See at the end of the Laurentian mountain branch of the Canadian Pacific Railway, is a town of about 3,000. All other stations on this line north of and including Ste. Agathe are in the new diocese. Notre Dame de Laus is the southernmost parish on the Lièvre river and Gracefield the southernmost on the Gatineau. The new bishop was born at St. André d'Argenteuil, a parish of the Ottawa diocese, on November 26, 1863, and was ordained priest in September, 1893. Since 1904 he has been acting as Chancellor of the diocese in Ottawa.

Another indication of the growth of the Church in India is the establishment of the new Diocese of Ajmere, the capital of Rajpootana. Rajpootana was originally a portion of the Vicariate Apostolic of the Great Mogul, and later on of the Thibet-Hindustan mission. It had no ecclesiastical history down to the year 1891, when it was separated from the Archdiocese of Agra and made into a Prefecture Apostolic.

The Holy See has made several changes in the names of the Vicariates Apostolic in Madagascar; the Vicariate Apostolic of Northern Madagascar becomes that of Diego Suarez; the Vicariate Apostolic of Central Madagascar that of Tananariva; the Vicariate Apostolic of Southern Madagascar that of Fort Dauphin. These are the names of the towns where the Vicars Apostolic reside.

#### PERSONAL

The Minister of External Affairs in the new Australian Liberal Cabinet, the Hon. Patrick McMahon Glynn, Attorney-General in the last Deakin Administration, is a Catholic. Mr. Glynn claims the distinction of being the first member of an Australian Parliament elected as a supporter of woman suffrage. This happened at a by-election when he was in the State Parliament of South Australia. His brother, Mr. Joseph Aloysius Glynn, of Dublin, is Chairman of the Insurance Commissioners for Ireland.

#### SCIENCE

Lecturing before the members of the Institute of Chemistry at London University College on "Chemistry on Gas Works," W. J. A. Butterfield said the requirements of a public gas supply at the present day were that the gas should supply the greatest number of heat units at the lowest cost; that it should not have a strong smell, should give a flame having some natural luminosity, and should not yield on combustion products harmful to life and destructive to property.

Dealing with the rapid growth of the gas industry, he gave the world's production of town gas in 1912 as 620,000,000,000 cubic feet, in the manufacture of which about 60,000,000 tons of coal had to be consumed while 30,000,000 tons of gas coke, about 3,000,000 tons of tar, and the equivalent of 550,000 tons of sulphate of ammonia would be produced.

The estimated annual consumption of gas per head of the population in the world's chief capital cities showed that London still headed the list with over 8,000 cubic feet, as compared with 6,000 cubic feet in Amsterdam, Berlin, New York and Paris. This increase in gas consumption was due to its greater use for heating purposes, and although it was not to be expected that the same rate of increase would be continued, there was little doubt that by 1920 in all the capital cities of the world the consumption would be about 10,000 cubic feet per annum per head.

#### OBITUARY

After a long illness, Dom Antoine Oger, Mitred Abbot of the Trappist Monastery at Oka, about thirty miles from Montreal, Canada, went to his reward on August 1. By his bedside were gathered many of the Fathers with whom Dom Antoine had spent so many years of his life in "the valley of silence" by the Lake of Two Mountains. Born at La Sumeiliere, France, in 1852, Antoine studied at the Little Seminary of Montgazon at Angers, after which he spent four years at the Grand Seminary. In 1877 he was ordained a priest and was afterwards named professor of science at the College of Saumur.

Four years later he entered the Trappist Monastery at Bellefontaine, France, and upon making his solemn profession after two years of probation, he was named novice master to the working brothers of the Order. Dom Antoine joined the community of Trappists at Oka in 1886. He became prior of the monastery in 1887, and held this office until 1892, when he was consecrated as the first mitred abbot of the Oka Community. When on July 23, 1902, the monastery was destroyed by fire, Dom Antoine at once set about the work of reconstruction, and in due time the present magnificent structure nestled in the hills overlooking the Lake of the Two Mountains. The abbot leaves behind him veritable monuments to his work in the shape of the industries he established and the farm lands he wrested from the forest. Of the two thousand acres of land owned by the Trappists at Oka, fifteen hundred acres are under cultivation. They include the finest ginseng gardens in Canada. Dom Antoine always took a hand in the work in the fields, and in fact labored harder than any brother in the monastery. On July 15, the feast of St. Stephen Harding, one of the founders of the Cistercians, Dom Antoine earnestly requested to be carried to the chapel to witness the ceremonies at which he had presided for so many years. His wish was granted, and he was able to bless four new brothers, who then became members of the Order. In accordance with the Trappist custom, the Right Reverend Dominus Antoine Oger was buried without a coffin and a simple white wooden cross will mark his grave in the monastery burying ground.